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RELIGIOUS TRACTS,

DISPERSED BY THE

S O C I E T Y

FOR

PROMOTING

CHRISTIAN

K N O W L E D G E.

IN TWELVE VOLUMES.

VOL. XI.

LONDON:

PRINTED FOR F. AND C. RIVINGTON

BOOKSELLERS TO THE SOCIETY,

NO. 62, ST. PAUL'S CHURCH-YARD,

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1800.

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CONTENTS

OF

VOLUME XI.

- I. An Earnest and Affectionate Address
to the Poor against Drunkenness.
- II. Ellesby's Caution against Ill Com-
pany.
- III. An Exercise against Lying.
- IV. Hales's Admonition to the
Drinkers of Gin, Brandy, and
other distilled Spirituous Liquors.
- V. Woodward's (Dr.) kind Caution
to profane Swearers.
- VI. _____ Baseness of
Slandering and Backbiting.
- VII. _____ Diffuasive from
Gaming.
- VIII. _____ from
Drunkenness.
- IX. _____ Grievous Scan-
dal of profane Language.
- X. Account

- X. Account of the chief Truths of the Christian Religion.
- XI. Regular Method of governing a Family.
- XII. Protestant Catechism, &c.
- XIII. Questions and Answers concerning the two Religions.
- XIV. Tillotson's (Archbp.) Diffuasive from Popery.
- XV. _____ Discourse
against Transubstantiation.
- XVI. View of the Articles of the Protestant and Popish Faith.
- XVII. Earnest and affectionate Address to Methodists.

_____ VI.

_____ VII.

_____ VIII.

_____ IX.

_____ X.

1.

AN
EARNEST AND AFFECTIONATE
ADDRESS
TO THE
POOR.

More particularly in Regard to the prevalling Sin of
DRUNKENNESS.

IN A
LETTER
FROM A
MINISTER TO HIS PARISHIONERS.

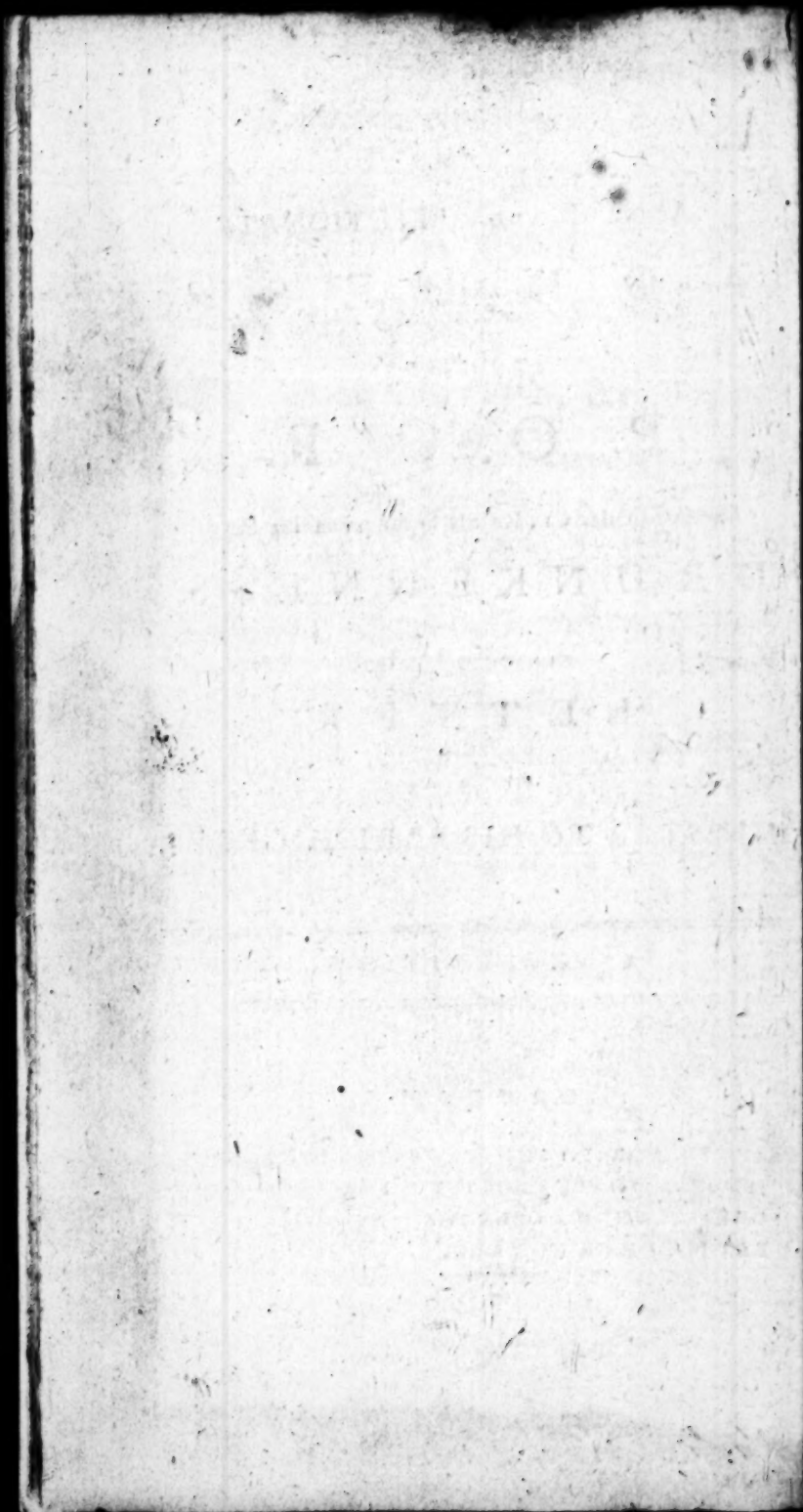
A NEW EDITION.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, BOOK-
SELLERS TO THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE, NO. 62, IN ST.
PAUL'S CHURCH-YARD.

1796.

[Price Three Pence.]



THE
P R E F A C E.

THE great variety of religious tracts that are now extant, and almost every where dispersed, would seem to make the publication of any more altogether unnecessary. The Author of the following ADDRESS is very sensible of the great service they have done to the cause of Christianity; but having been placed over a large and extensive parish, abounding for the most part with illiterate poor,

he has frequently found, that the proper arguments for enforcing the duties of religion had the best effect upon them, when they were adapted to their low capacities by the most plain and common manner of conversation: and as his endeavours, by the blessing of God, have sometimes been attended with success, he is not without hopes, that the like reasoning may produce some good effect upon others of the same low capacities.

It is with this view he now publishes this mean performance, which he begs leave to inscribe, with all due respect, to the Venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

AN
EARNEST AND AFFECTIONATE
ADDRESS
TO THE
POOR, &c.

Neighbours,

THIS earnest ADDRESS which is now put into your hands, is written with no other view than the real desire of promoting your welfare.

A 3

The

6 *An affectionate Address*

The relation I bear as your Minister, has given me frequent opportunities of being witness to the great distresses of many of the poorer families in this place; owing chiefly to the prevailing sin of DRUNKENNESS: and as it is my duty to use my best endeavours to prevent this dreadful evil, so I am willing to try, whether addressing you in this plain and familiar manner, may not, by God's blessing, be attended with some good effect; more especially, as I may by this means say many things, that cannot so properly be delivered from the pulpit, and may hope likewise that what shall be thus said, will fix a more lasting impression.

I am very sensible that many of my parishioners do not stand in need of the following instructions, being happily free from those Vices that are here pointed out. Such however, by seeing the wretched folly of others

others so strongly placed before their eyes, may be more confirmed in their present good habits, and prevented from hearkening to temptations. But as for those, who shall find their own case here described, I do most earnestly entreat all such seriously to consider, whether the arguments here offered ought not to induce them to alter their conduct.

I shall direct what I have to say chiefly to you who are fathers of families, because the welfare of those about you depends in great measure upon your behaviour. And I shall endeavour to convince you, that a course of DRUNKENNESS and DEBAUCHERY necessarily tends to make you wretched in this life, and will not fail to make you much more wretched in a life to come.

And first, I shall speak as to your present wretchedness. But here it

may be difficult to persuade you, that you yourselves are made miserable by the habit of drinking, whatever evil consequences you bring upon your family; for you tell me, the pleasure you receive from mixing with your companions in social mirth, is all the true enjoyment you know in life; and it would be very hard you should be denied this pleasure, or hindered from recruiting your wearied and exhausted spirits with suitable refreshment; after you have borne the fatigue and labour of the day. It certainly would, and it is not within my thoughts so much as to wish that you should be prevented. But then let me ask, Why may not such refreshment be enjoyed at home, where your wives and children, as far as is proper, may partake with you, in what providence bountifully allots? If you mean nothing more, than that degree of refreshment which nature requires, and

and not drinking to excess, I am sure you can alledge not one good reason why you should seek for it at the common alehouse. Yes, you say, there you meet with merry, and honest companions, instead of a dull Wife, and bawling Children. It is plain, if this is your answer, that you mean something more than what will barely recruit your spirits; your design is, to drink to excess, and indulge to the utmost in riot and debauchery. And indeed, it is too well known, that this is your constant habit, as often as you can meet with companions of the same disposition with yourselves; and that nothing but the want of money, or credit, can restrain you. It is this terrible vice I am now endeavouring, if possible, to prevent, and therefore do most earnestly beg, that every one of you, who knows himself subject to it, will attend with pa-

tience to what I have to offer against so dreadful a practice.

In the first place, I would wish you to reflect in your cooler hours, who those honest friends are, for whose sake, and for the enjoyment of whose company, you are running away from your wife and children. Believe me, not such as you foolishly think them, when you see through the disguise of drink. They are for the most part abandoned wretches, who are not capable of friendship; who are void of real goodness, and would not be willing, were it in their power, to assist you in your greatest distress. All that appearance of honesty and friendship, which charms you, is no more than what you might be witness to in a band of highwaymen and robbers, who, after the most solemn professions of friendship and regard, are known to go the next moment and betray one another.

ther. No; were you to fall into distresses, you must seek for other assistance than what these wretches would yield you; and perhaps be beholden to such neighbours, as you now despise for not running into the same excess of riot and debauchery with yourself.

Reflect, in the next place, how miserable you for the most part are, when you have spent one of these nights, and perhaps the whole following day, in this riotous living, and are now returning again to your senses. If you have any love for your family, how must you dread to go back to your own house, where you are sure of being a witness to the great distress and pinching wants of those that ought to be very dear to you? your wife perhaps, whose patience you have provoked beyond bearing, by repeated instances of this unkind usage, meets you at the door

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with

with reproaches; and although indeed it is much to be wished that she would refrain, seeing that silence will often do more than the loudest remonstrances; yet, what wonder is it, that she should break forth into noise and complaints, when she is so great a sufferer by your extravagant folly? This frequently turns your anger into rage, and carries you from words to blows, till at length the fury of your passion is such, that it is hardly to be known what outrages you would commit in your family, did not your neighbours out of pity kindly interpose to prevent you. After this you grow sullen and spiteful, and either continue a terror to your wife and trembling children at home, or you burst forth to renew your debauches abroad, wherever you can have any hopes of being admitted to credit. At last, when you are under the necessity of returning to your work, as in a short time you must,

must, or starve, how irksome and painful is labour then become to you? That cheerfulness and ease of mind that accompanies others in their daily tasks, and makes toil sweet, is all lost to you. If the effects of drunkenness do not enfeeble your body in such a manner as to make you almost incapable of labour, which with some is the case, yet your mind being unsettled, you will perform your task with so much reluctance, and frequently so wretchedly, and so little to your master's satisfaction, that at length no one will be found willing to employ you. And what must be the consequence? why, at last, poverty coming upon you like an armed man, your distresses growing every day greater and greater, you will in the end either engage with pilferers and robbers to relieve your pressing wants, and so perhaps be brought to an infamous death; or you will enlist for a common soldier, and throw
your

your family upon the parish; the thoughts of which, by and by, when you come to reflect coolly, will render you almost distracted. Now if you cast your eye towards a sober neighbour, who has nothing perhaps for his support besides his daily labour, no more than yourself, and has likewise the same number of children to maintain, you will see him and his whole family in a thriving condition; none that belong to him pinched with hunger, or clothed with rags as your children for the most part are. Whence, I beseech you, is this difference? why, you tell me in the first place, he has got a more careful and industrious wife than you: pray, consider, how has your wife an opportunity of shewing her care and industry, when you consume almost all you earn in Riot and Debauchery? however inclined she might have been at first to thrift and frugality, you have made her

her otherwise disposed by your own bad behaviour. She can have no *heart* to save, when she sees it is only to give you an opportunity of spending the more. Ask yourself, when ye came first together, whether she was not for some time a quite different person, much more obliging in her temper, and more careful in her family-concerns: If she is now strangely altered, whom have you to blame but yourself? And indeed there is such a tenderness and fondness in most women, and such an affectionate love for their families, that with prudent management on the husband's part, it is seldom known that they fail in discharging their duty. Where it is otherwise, it is owing, I am persuaded, to the man's having first made an improper choice; he, instead of seeking for a partner in some sober and discreet family, where the servants are remarkable for care and industry, has taken to
wife

wife some idle unexperienced young girl, who has never continued in service for any space of time, and had no one good quality to recommend her; nay, who perhaps had no real affection for him at first, but married entirely to gratify her passions, and to free herself from the necessity of working. What wonder, if such a one proves a bad wife? it is almost impossible she should be otherwise, and perhaps in the end, a Drunkard and a Prostitute.

But you farther tell me, the neighbour with whose conduct I reproach you, has been more fortunate than you in another respect. He has met with many friends in the world, whilst you have had no advantages, but what you procured by your own labour. Nothing has been done for you; no one will so much as hire your children for servants when they grow up, whereas his are daily getting

ting into good places. All this is very true; but first, let me ask you, how, think you, came it to pass, that this neighbour of your's ever met with those friends? was it not owing entirely to his own better conduct? You, by your behaviour, have put it out of the power of those that are charitably inclined, to do any thing for you. A small pittance would be of no service; your extravagant wants require large supplies; and such, believe me, people are neither able nor willing to bestow; nor is it to be expected that they should, only to support you in Drunkenness and Debauchery. Now as to your neighbour, whatever is given there, be the gift ever so small, it does a real kindness, and the charitable person that bestows it, has the satisfaction of seeing the whole family benefited by it; nothing being lost or consumed idly, nothing disposed of but to the best advantage: you see
a plain

a plain reason then, why your neighbour is preferred before you.

Nor can it in the next place, be matter of any surprise to you, if you reflect at all, that no one should be willing to receive your children for servants when they are grown up, unless you think that people will be contented to take into their houses thieves and prostitutes. You, by your extravagance, have deprived them of all the little advantages of school-learning; your example has taught them much wickedness; and the necessity to which you have frequently driven them (they having been sometimes almost starved with hunger and cold) has forced them to ways of pilfering and stealing; with these qualifications, who will have courage to venture upon them for servants? whereas the children of your neighbour have been brought up with care and management; have
been

gh- been taught, perhaps early, to read;
or, at least, have been instructed
in the Catechism, where they have
learned to abhor all manner of lying
and stealing, and to behave with
modesty and respect towards their
superiors; and farther than this, have
constantly had a good example be-
fore their eyes, in the behaviour of
their parents; such children un-
doubtedly, will always meet with en-
couragement, whilst your's will be
slighted and rejected. But this is not
all; what can you expect will be-
come of these poor, miserable chil-
dren of your's, whom no body will
receive for servants? what, but that
the boys take in time to thieving and
robbery, and the girls turn com-
mon prostitutes, and you yourself
live to see them suffer the punish-
ment due for such crimes; some of
them perhaps dying under the hands
of the executioner, and uttering the
severest curses against you with their
last

last breath, for having been the cause of bringing them to such an infamous end?

Now, all this happens through your own misconduct. Yourself, your wife and children, are made thus wretched through your means altogether; merely because you cannot be prevailed upon to abstain from the dreadful habit of Drinking. Must you not tremble for your extravagant folly! must you not loathe and abhor yourself at the thoughts of what you are doing? Yes, you tell me you are frequently very uneasy, and the sight of your poor children has made you resolve more than once to be soberer for the future; but you know not how it comes to pass, your resolutions have always been broken, and you are afraid there are too many difficulties in your way, that you shall hardly ever be able to refrain. Tell me freely, what some of those difficulties

difficulties

difficulties are. Why, in the first place, you say, some masters you work for, seem to expect that you should spend part of what they pay you in drink with them at the ale-house, and you are afraid, that, by refusing, you shall incur their displeasure. To this I will answer, No good master can, or will require of the labourer, that part of what should go for the maintenance of his family should be consumed in waste. If any such there are, absolutely refuse to comply with them, and be not afraid of forfeiting their favour. Whilst your character is good, and you are noted for honesty and industry, it is impossible you should want work. A master stands as much in need of a good servant, as a servant does of a good master; he will not part with you for doing what you deserve to be commended for.

But

But further, you say, sometimes it is impossible to strike a bargain without the help of drink. This argument, I am sensible, is frequently urged by persons in a higher station; but seldom, surely, can be used by day-labourers: however, be it used by whom it will, it discovers, if examined to the bottom, great baseness and wickedness: it is to say, That you hope first to deprive the person, with whom you are bargaining, of some share of his senses, and then to take advantage of his weakness to your own profit. Now, I know of no great difference between such an unfair practice as this, and robbing the poor man of his money, if you should find him asleep under an hedge in your return home.

But, perhaps, you think it will be some excuse that you can safely say, you never go to these houses of resort with a fixed purpose of drinking

ing to excess. It steals upon you unawares, and, therefore, you are willing to hope you have not so much to answer for. O, my friend, supposing this to be the case, must you not confess yourself to be exceedingly blameable in engaging in such company, where this has happened frequently, and where you are almost sure that it will happen again! Why, you tell me, you are afraid of being laughed at, if you should constantly refuse; you have frequently done so by others, and you cannot bear to look mean and ridiculous. It is really amazing, that this false modesty should be such a snare to you! you are under no apprehensions, it seems, what censure good people will pass upon you for mixing in such company; people whose esteem you ought to regard: and you are afraid of offending such, as their good word would be even a reproach to you. I will
only

only say, the same reasonings ought to prevail for your engaging with them in house-breaking and common robberies, if they desired you; for assuredly, they would there likewise reproach you for baseness and want of courage in deserting them.

But these, and every other difficulty that stands in your way, you will certainly get over, if you are once made thoroughly sensible of the dreadful consequences of all this in a life to come.

To this head I shall speak presently. In the mean time, I would wish you seriously to think, and be persuaded, that bad habits are not unconquerable; for otherwise, you will not make the trial. It requires, undoubtedly, a considerable degree of resolution to break through them; however, be but sincere in your endeavours, and you will certainly prevail.

vail. There is one thing I would earnestly recommend to you in this case, which is, not to think of resorting to your old companions sometimes, and so to leave them by degrees; but, if you have a real desire of reforming, break from them at once. There are some temptations, from which we cannot possibly escape without fleeing. This is one: If you imagine it is in your power to venture yourself among them when you please, without the danger of being carried back into your former excesses, you plainly mistake your own strength, and will find, to your cost, that all your good resolutions will vanish. It is probable, that the nature of your daily business and employment will lay you under a necessity of being frequently with them; and, no doubt, you will often be solicited to partake again in their revellings, and will find, at first, a great struggle

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gle within yourself for refusing ; but if you can refrain for some short space of time, and hold firm to your resolution in denying them, much of your difficulty will be over ; for the joy and satisfaction you will find in your wife and children at home will every day grow greater and greater, till at length you will have no inclination to return to them. And here it is much to be wished that your wife, upon this occasion, may take more than ordinary care in gratifying and obliging you, and never utter the least reproachful word for what is past, which may be one happy step towards fixing you. As for your children, they, by this means being better fed than usual, and relieved from their former pinchings, will of course shew an uncommon fondness, and by a thousand little tenderesses and caresses win upon the heart of you, or any parent alive ; so that, I will repeat

again, if you can have courage to withstand the solicitations of your wicked companions for some short time at first, there is little danger of your relapse.

Add to this, that you will now have the comfort of finding those persons your friends, who before shewed great dislike to you. Good people, when they see you willing to be reclaimed, and disposed to leave your former evil courses, will discover a readiness to befriend you, and contribute all in their power to help you forward, and fix you in your good resolutions; so that if you shall have lost the favour of your riotous companions, you will have gained the friendship of those who are much more valuable.

But in doing this, you will gain the favour of Almighty God, which you had forfeited by your former

wickedness ; and this is by far of the greatest consequence, as I shall endeavour to make appear in considering, in the next place, the spiritual advantages of your reformation.

I hinted to you in the beginning, that a course of Drunkenness and Debauchery, not only tends to make you miserable for the present, but will render you infinitely more miserable in a life to come hereafter.

I shall now speak to that point particularly.

Know then, that the great God of heaven has made you, and all the rest of mankind, not as the brute beasts, that you should only continue here for a few years, and then lie down in the dust, and be remembered no more. Assuredly as you are now alive at present, you must arise again with your body, although

although it shall be consumed in the grave, and live in another world, and there be happy for ever, or miserable for ever. Now it is certainly a matter of the highest importance to you, and all of us, which of these two widely different states shall be our portion. But you, in the way you are now pursuing, can expect nothing else but that your lot will be among the miserable. For observe, in what a course of known wickedness you are daily proceeding. In the first place the sin of Drunkenness itself is of a very heinous nature, and naturally tends to lead you into all other vices whatever. Next, the profanation of the Sabbath (the day you frequently choose for your Debaucheries) is a crime God has declared he will severely punish. And thirdly, the horrid oaths and imprecations you and your companions so constantly utter, must offend him beyond bear-

ing. Indeed it is shocking to human nature, and must make a serious man tremble, to think of the dreadful words that frequently proceed out of your mouths in your midnight revellings; insomuch, that it is an argument of exceeding great patience and forbearance in the Almighty, that he does not strike you dead in one moment, and hurry you without warning to your graves. And what is still further to be lamented, this custom of swearing (than which surely scarce any one vice can be more offensive to the Majesty of heaven) becomes at length so habitual, that it accompanies you into your ordinary talk and conversation, and carries you at last to blaspheme your Maker in almost every sentence you utter. I shall not go on to enquire, what other sins you are guilty of. I am afraid, if you examine, you will find many; but only observe, that these alone,
if

if not repented of, are sufficient to condemn you to all eternity.

Now, if you imagine that because God does not visibly interpose to check and restrain such flagrant impiety, He does not regard it, and will suffer you always to escape unpunished, you are under a most fatal mistake. God sees and takes notice of all that is done upon earth, and sometimes, when He has been provoked beyond measure, has risen up in judgment instantly, and taken immediate vengeance. You have many examples hereof in old times, as recorded in the holy scriptures, and some late ones. An event that happened some few years ago at the *Devizes* in *Wiltshire*, is too remarkable to be passed over in silence.

Four women bargained for a certain quantity of corn; and when the price of it was to be paid, one of

them fraudulently secreted part of her quota, amounting to no more than three pence; with which being charged by the other two, she protested with the most solemn asseverations, that she had paid her money; and prayed, that if she did not speak truth, God would immediately strike her dead. The words were scarce out of her mouth when she dropped down dead; and the money was found in her possession. A memorial of this extraordinary event now stands engraved on stone, and fixed up at the market-cross where the thing happened.—The reason why God doth not oftener interpose in such cases, is, because “He
“has appointed a day in which He
“will judge the whole world;” so that those who escape now, will assuredly suffer hereafter.

How exceedingly terrible the punishment of the wicked will be in another

another world, is impossible to be described; we cannot be sensible of it, unless we experience it; and God Almighty grant we may never experience it. However, enough is said in scripture to make the ears of you, and all of us that hear it, to tingle, and our hearts burn within us, upon the bare mentioning of it. I will place before you one passage. You may remember, that our blessed Saviour exhorts us in the gospel to *pluck out a right eye, or cut off a right hand, if they offend us*; meaning hereby, that it is better to part with any enjoyment whatever, rather than by keeping it to displease Almighty God; and the reason our Lord gives, is, because God can cast us into hell-fire, *where, as He tells us, the worm dieth not, and the fire is not quenched*. Now the *worm that dieth not*, means the everlasting gnawings of a guilty conscience, and

34 *An affectionate Address*

the *fire that is not quenched*, the flames of hell-torment.

Can words be more expressive than these, or any declaration more alarming? Think within yourself, if you have any great uneasiness of mind, or any grievous affliction of the body only for a few days here, what complaints do you utter? If you thought they were to continue for some years, you would pronounce them to be intolerable. Judge then how distracting must your case be, when you perceive that the severest agonies, both of body and mind, joined together, infinitely beyond what at present our senses can comprehend, are to last with you not only a few days, or a few years, but for ever and ever.

I am sure you can never have seriously reflected what it is to dwell with *everlasting* torment,
or

or it is impossible you could go on in your present course. If a poor wretch that is thrust into hell, were to be told, that his pains should have some mitigation, after he had continued under them for a thousand years, it would give him inexpressible joy; although a thousand years contain a space of time amazingly great; but alas! such a poor wretch, after he has endured them a thousand, and ten thousand years, is no nearer seeing an end than the first moment he entered; he must continue under them to all eternity. O eternity! what sinner can think upon thee, and not die with fear!

This is the dreadful destruction you are bringing upon yourself by the ways you are now pursuing. Can you know it, and be easy one moment longer? I hardly think it possible that you can; but that if you have the feelings of human nature,

36 *An affectionate Address*

ture, you must cry out with extasy,
 “O! tell me what I must do to be
 “saved! how must I flee from this
 “wrath to come?” And this indeed
 is the great point I am aiming at. I
 am earnestly wishing to make you
 thoroughly sensible of your present
 danger, and then sincerely desirous
 of avoiding it. And O, may Al-
 mighty God grant that I may pre-
 vail! Therefore, my friend, if you
 find yourself in the least moved with
 what I have now said, if you per-
 ceive any good dispositions arising in
 your mind, let me beg and intreat
 you not to go about to stifle them,
 but to consider this warning as a
 gracious call from God to repentance;
 which if you should slight, perhaps
 he may not vouchsafe you another.
 Think what a mercy it is, that these
 dreadful woes are not yet fallen upon
 you, that the door is not shut, the
 hour is not past, and that you still
 have it in your power to be happy.

Think

Think at the same time upon the terrible fate of those poor wretches, your companions, who are gone before you, and who died in their sins; think that their doom is past recovery, and how good Almighty God is, that He has spared you alive. When you have dwelt upon these thoughts for some short time, then let me, in the next place, earnestly intreat you to come to me as your minister, that I may fully instruct you what is necessary to be done in order to escape this dreadful destruction. The reason why I am desirous that you should come to me, is, that you may open your mind freely, and so give me an opportunity of judging what particular instructions will be most proper for your case; and I do at the same time beg of you to believe, that I shall neither shew any unwillingness in instructing you, nor reproach you for what is past, but use my utmost endeavours,

vours, as your true friend and faithful pastor, to prevent your approaching ruin.

This is all I think necessary to be said to you at present, because I sincerely hope you will not be so much your own enemy as to neglect consulting me in person.

I am unwilling, however, to conclude, without adding something to the rest of my parishioners, who, by the grace of God, have hitherto been happily free from those vices here pointed out. I will therefore lay them down one or two general cautions, how to secure themselves and their families from the danger of temptations.

I would earnestly advise all such, in the first place, to be particularly careful, that upon no account they profane the Sabbath,
or

or neglect God's public worship. I am the more solicitous to enforce this caution, because those unhappy persons, who have been brought to untimely deaths, have in general confessed that here was the beginning of their ruin; and, indeed, it is natural to imagine, that, when once we come to neglect God, He will assuredly forsake us; and then, what can be the consequence, but that we must fall an easy prey to the snares of Satan?

But, I must further observe, that barely coming within the walls of the church on the Sabbath, is not what is to be understood by a due attendance upon God's worship. This I mention, because it is with infinite concern I am often witness to the behaviour of those who resort thither on the Sabbath, and shew no regard to the place where they are assembled, or to the purposes

poses for which we are supposed to come together ; but either sleep during a great part of the service, or waste their time in idle discourses, and making observations upon the behaviour of those around them.

Such men complain, that they know of no benefit accruing to them from attending the church. I can easily believe it. It is impossible they should ; seeing they go not thither with an intent or design of pleasing God, who does not appear so much as to be in their thoughts.

Those therefore, who would secure to themselves the Almighty's favour, ought, when they approach the temple on the Sabbath, to consider, it is the house of God ; let them devoutly offer up some short prayer, as soon as they are entered into their place ; and when the service

vice is begun, let them endeavour to keep their thoughts as much as possible from wandering, and go along with the minister in the several parts of the Liturgy; reflecting all the while, that they are praying before the great God of Heaven, who observes, and looks on, and will hear, and grant their prayers, if they are serious and attentive; otherwise He will reject them with scorn. When the Lessons are read, they should consider them as the awful word of God; and although they are able to carry away in their memories but a very small part of what is there delivered, or of the Sermon, yet that small part will every time make them more and more knowing in the ways of salvation. The remainder of the Sabbath should not be spent in vain and unprofitable discourses. It is the day God requires to be set apart for the good of the soul. They should either
read

read some pious book at home, and more particularly the holy Gospel, or else join themselves in company with some religious neighbour, with whom they may converse, to their mutual comfort, in things pertaining to holiness and righteousness. The Sunday thus happily spent, would prove of infinite advantage. Upon the week days, they should never venture to go forth to their work, till they have first offered up some short prayer; and the same in the evening, before they lie down to rest; always remembering to do it with great earnestness and attention, as speaking unto the Lord. And if the least sin at any time escapes from them, such as even rash and inconsiderate words, they should be careful and anxious in intreating God to forgive them for the merits of Jesus Christ. Such a religious habit of life would effectually secure them against the power of temptations.

In

In regard to the management of their families, I would earnestly exhort all parents to look with great attention to the behaviour of their children as they grow up; it is the too frequent neglect of this care, that causes so many to go astray. Let them be assured, that could they give them riches or a plentiful estate, it would not be near so beneficial, as fixing in them betimes a sense of God and religion. Young as they are, it can never be too soon to guard them against ill habits; to prevent, as much as may be, the first inclinations that appear in them towards lying, swearing, stealing, or any other growing vice. This may be done whilst they are in their youth; if it be deferred till sin has taken root, they will find it out of their power.

When children have thus carefully been brought up at home,
and

and are now become of age sufficient to be sent out as servants, let parents, as the last kind office they can do them, look with very great caution where they fix them. If, for the sake of advantage, they should place them in families remarkable for riotous and disorderly living, it is probable they will at once undo all that they have been endeavouring to do, and, besides, will not really benefit their children as to point of profit; for the servants in those houses, not being accustomed to frugality and good management, frequently consume all their gains in gaming, or some other extravagance; and so bring ruin upon themselves, both here and hereafter.

But I do not mean to enlarge upon this point. I shall conclude the whole with one general advice, which, if duly attended to, would have great weight in securing

as all against the force of temptations; and that is, *often to reflect what our case will be, when we come to die.* Every man, when he finds himself upon the brink of the grave, will be struck with horror, and eagerly look out for something to administer comfort. And whence, think ye, must this comfort arise? not from the things of the world, for they are now no more; nor from our weeping friends, for they have not the power of relieving us; but altogether from the hopes we can entertain of the *favour of God, through the merits of JESUS CHRIST.* Now, these hopes can only be built upon the endeavours we have used, whilst we were in our health, of serving and pleasing Him. If our consciences can inform us, that we have done this sincerely, then are we assured, He will be our friend; we shall feel comfort under the agonies of death, and

and the expectation of an approaching judgment, and all will be peace and tranquillity. But if, on the contrary, we know that we have lived in open defiance of his laws, have made no account of his commandments, but followed our own inclinations in almost every action of our lives; then all must be horror and confusion. Now, if a man seriously reflected upon this when at any time he was tempted to commit a sin, good God! surely no consideration upon earth would have force sufficient to draw him aside from his duty!

I shall add nothing more; but only beg of Almighty God, for the sake, and through the intercession of his Son Christ Jesus, that He would graciously be pleased to strengthen, by his blessed Spirit, such among you as now stand, and confirm you in good works to the end

and for those who are miserably fallen, may God of his mercy raise them up again! that so all may be happy in the day of the Lord; and that I, who am appointed to watch over your souls, may then be able to give up my account with joy.

This, my Brethren, is the constant wish, and fervent prayer of

Your truly affectionate

Friend and Pastor.

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A
C A U T I O N
 AGAINST
ALL COMPANY;
 OR, A
D I S C O U R S E
 SHEWING THE
D A N G E R
 OF
 CONVERSING familiarly with BAD MEN.

By JAMES ELLESBY,
 MINISTER OF CHISWICK.

*Fuge, ceu pestem, malum consortium.
 Et malum consilium.—*

THE EIGHTH EDITION.

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CAUTION

ALL COMPANIES

BEWARE

DAUGHTER



TO THE
RIGHT HONOURABLE

H A R L E S,

EARL of BURLINGTON, &c.

THE following Discourse is hum-
bly dedicated by the author; who
beseeches Almighty GOD to bless his
Lordship with Health and long Life,
with a liberal and generous Education,
with a virtuous and religious Disposi-
tion, with all accomplished Endow-
ments, both natural and moral, which
may render him the Joy and Support of
his Family, an Honour and Ornament
to his Country, a singular Example of
Prudence and Piety in his Conduct, and
a happy Instrument of doing much
good in his Generation, and becoming

DEDICATION.

serviceable both to Church and State, in that eminent Station wherein GOD has placed him. And lastly, 'tis prayed that as his Lordship advances in Age and Experience, he may happily avoid all those Rocks and Shelves, ill Customs and bad Examples, I mean, on which so many hopeful young Gentlemen have made Shipwreck both of their Honours and Estates.

THIS, my Lord, is the hearty Prayer and Wish of him, who is very ambitious of doing your Lordship the best Service he is capable of.

CAUTION

AGAINST

ALL COMPANY:

OR,

A DISCOURSE, shewing the great
DANGER of conversing familiarly
with BAD MEN.

WHEN we consider the general
Corruption of the Age, and the
great Reputation which Vice
hath got in a Nation professing a Reli-
gion that most strictly forbids and severe-
ly threatens it, under the highest and
greatest Penalties that can possibly be
conceived; we cannot but stand amaz-
ed thereat, and be ready to cast about
in our Thoughts what should be the
Occasion of so foul an Apostacy, as

6 *A Caution against Ill Company.*

~~that which the Christian World doth~~
present lie under.

AND here, we need not go far to seek for a Reason of it, if we consider how little this Religion is believed by many that make an outward Profession of it and wear the Livery of CHRIST'S Disciples; yet in Truth are no better than downright Pagans and Infidels, under Christian Name; and who do it more Mischief upon that Account, than as its most open and avowed Adversaries among the Heathen.

For they think it not enough to disbelieve Christianity, and call in Question the Truth thereof, unless they likewise decry and run it down, exposing its Credit by their profane Jest and atheistical Scoffs, which have more in them of Rudeness and ill Manners, than of Wit or good Breeding. Neither do they content to keep their Opinions to themselves, but, like malicious People infected with the Plague, they make their Business to scatter the Venom and Contagion thereof wherever they come and among all People they converse

with

A Caution against Ill Company. 7

with. And no wonder then, if the Lives and Practices of such Persons be as loose as their Principles, and they become alike dangerous and debauched in both.

THIS is a Distemper which hath more or less infected all Sorts and Degrees of Men amongst us, especially young Gentlemen, and Persons, of the chiefeft Quality; who, as soon as they are got loose from Government, and deep abroad into the World, are presently caught up by the Libertines of the Age, the great Corrupters of Faith and Manners, who stand ready to seize and make a Prey of them; or else they find them out of their own accord, to make an unfortunate Acquaintance withal, and cast themselves into their Club and Society; where they are no sooner entered, but they become lost in a manner to all that is good, hopeful, and virtuous, and are in the High-way to Ruin and Destruction. For when once they are engaged among this Sort of Men, and have been tainted by them, it is a Miracle if ever they escape their Hands, or recover themselves out of the Snares and

8 *A Caution against Ill Company.*

and Temptations which they have laid for them; it is very rare that we hear of any that do so.

THEREFORE, I think it a very charitable Office, as well as incumbent Duty to warn all People, young ones especially, of the Company of such Persons and lay open the Danger and Infection of such Men's Principles and Practices to the End they may avoid them betimes, and not be drawn away by the ill Counsels, or pernicious Examples which are the two main Things that corrupt the Minds and Manners of Men and prejudice them against all that is good and virtuous. To which Purpose I shall take notice,

I. FIRST, of the general Wickedness of the World, and the Multitudes of bad Examples that are therein.

II. SECONDLY, Endeavour to arm and fortify you against the Danger and Infection thereof, whenever you shall have Occasion to come among them and cannot handsomely avoid them.

I. FIRST

A Caution against Ill Company. 9

I. FIRST, I shall take Notice of the general Wickedness that is in the World, and the Multitudes of bad Examples which do every where abound.

THIS no Man that knows any thing of the World can be ignorant of; neither is it any new Remark or Observation; for the Depravity and Corruption of human Nature hath been the general Complaint of almost all Ages. The wise Men among the Heathens were very sensible thereof, and variously distributed the Causes of it. The Apostle, likewise, took Notice of it in his Days, when he said, "The whole World lies in Wickedness," *1 John v. 19*. And if it did so then, we have as much Reason for the like Complaint now, "on whom the Ends of the World are come;" which are therefore called "perilous Times," because iniquity shall then abound, according to our Saviour's Prediction, *Matt. xxiv. 12*.

FOR those Vices and Immoralities which heretofore fled into the dark, and withdrew themselves into the most

10 *A Caution against Ill Company.*

obscure and retired Privacies, as ashamed of the Light, and unwilling to be exposed, have made bare their Faces, discovered an impudent Forehead, and walk daily in public without Disguise. Many Christians live so open and unconcerned in some of the foulest Sins, and grossest Enormities, as if Iniquity were established by a Law, and God had given them not only Permission, but a Command to vie with the Brutes in Sensuality, and to become as wicked and sinful as Sin itself can make them.

THIS Age affords abundance of Persons metamorphosed into Beasts without a Fable, who have cast off all that is modest and man-like, and aspire after such high Degrees and Measures of Guilt, as, one would think, the Reason of Man, but especially the Profession of Christians, were not capable of. Nature, now-a-days, is debauched by Art, and Men have learnt to improve themselves into a more refined and artificial Sort of Guilt, than former Ages, and more innocent Times, have been acquainted with.

A Caution against Ill Company. 11

In general, so bad is the World, that truly serious and conscientious Persons, should they stand alone, would make but a small and indifferent Figure, while Vice and Wickedness, Lewdness and Debauchery, do every where swarm with their vast Numbers and increasing Multitudes.

To trace the Sons of *Belial* through out all their Turnings and Windings, crooked and oblique Paths, would be an endless Thing, and scarce practicable, considering not only the Vastness of their Guilt, but the great Variety and Contradiction of their Humours. Some Men are invidiously wicked, more so out of Spite and Opposition to Virtue, than out of any great Love they bear to Vice; they are afraid of being thought too good amidst this general Apostasy and Declension of the Age, and for that Reason take a Pride in being thought worse than they are: But by this Means, being Hypocrites in Vice, they make themselves much greater Criminals in Religion likewise. Others again are such professed Patrons of impiety, that

12 *A Caution against Ill Company.*

they endeavour what they can to spread and promote it in the World, and give it all the Assistance and Encouragement they are able; as if they intended to make Vice as lasting and durable as human Nature, by propagating Instances of Guilt and Folly to all succeeding Ages and Generations.

Now how can we expect that Virtue and Goodness shall be able to thrive and prosper; when it meets every where with such Multitudes of Enemies and Opposers; and finds so very few Friends to take its Part or give it Countenance? To consider what Interest and Reputation Vice hath got in the World, and what Contempt and Reproach a fixed and steady Virtue is pursued withal on all Hands, and among all Parties, when it makes against their Interest, would almost tempt a serious Man to renounce the World, and retire into Shades and Solitude, where there is less of Company, but more of Innocence. And, indeed, this very Consideration, among others, gave the first Occasion to an Anchorite's reclusive Sort of Life; many pious and devout Persons retreating into Deserts

A Caution against Ill Company. 13

and Wildernesses, on Purpose to fly the Temptations of greater Towns and populous Cities: They chose rather to converse with Beasts of God's own immediate making, than with such as made themselves so; they being the more monstrous and dangerous of the two.

BUT there is no Necessity for any to do this; for should all good Men follow this Example, the World would be left to itself, to foam and rage in its own Wickedness, without any Hopes of becoming better. Moreover, our Saviour hath given us no Command or Encouragement for any Thing of this Nature: For though in his Time the World was over-run with all Manner of Wickedness, both *Jewish* and *Pagan*, yet He did not turn Hermit, or retire absolutely from the Society and Conversation of Men, *Matt. xi. 18, 19.* for that would have overthrow the great End of his coming into the World, which was to better and reform it, as well by his Example as Doctrine; and therefore he conversed freely and publicly with all Sorts, like a Physician among his Patients, refusing none his Company, who came

14 *A Caution against Ill Company.*

came with a Desire to learn, or upon whom he thought he might make a Cure.

AND herein the Example of Christ ought to be Matter of our imitation; not to betake ourselves to Deserts and Solitude, where we shall meet with but few Opportunities of doing Good; but we should publicly endeavour (we of the Clergy more especially) by our sound Doctrine, and pious Examples, to promote Religion in the World; and to stem, if possible, that Tide of Wick- edness which sets with so strong and im- petuous a Current, and is in Danger to carry away weak and unwary People with the force and Violence of its Stream.

BEFORE I proceed to the Caution and Advice I promised you in this Case, give me Leave to acquaint you, in the Second place, in what Sense we may, and may not, engage in the Company of bad Men.

FOR the better understanding of this we must consider, that there is a great deal

A Caution against Ill Company. 15

deal of Difference between being in the Company of bad Men, and the keeping of them Company: The former we can never wholly avoid by all our Care and Industry; for then, as the Apostle saith, "we must needs go out of the World," 1 Cor. v. 10. for as long as the World stands, there will be bad Men of all Sorts; and while we live together in the world, we cannot always avoid them, be we never so careful or desirous of it: For,

1. *First*, It is impossible but that at some Time or other we shall fall into their Company unawares, and against our Wills, when we design nothing of it: For where there are good and bad Men mingled together, it is not to be imagined, but that we shall sometimes light upon the Bad as well as the Good; nay, the former is the more likely of the two, because the Wicked, in all Ages, have exceeded the Good, and got the Advantage of Numbers on their Side.

2. *Secondly*,

16 *A Caution against Ill Company.*

2. *Secondly*, Our very Callings and Employments in the World, do many times cast us among all Sorts of Men, and oblige us to hold a civil and decent Conversation with them; and this cannot be avoided as long as Men keep up Trade and Commerce in the World, which engageth them in great Variety of Business and Company.

3. *Thirdly*, It is possible we may have Friends and Relations of our own, near Neighbours and Acquaintance, that may be none of the most regular in their Morals, or sober in their Conversation. Now in this Case, it would be very hard to think we are obliged either to a perpetual Shyness or total Forbearance of their Company; this would look something unnatural, and carry too great a shew of Moroseness and Ill-Nature along with it.

4. *Fourthly*, A good Man may receive many Kindnesses and good Offices from bad Men; and in that Case too, Gratitude and Civility do oblige him to repay one Kindness with another; to
acknow-

A Caution against Ill Company. 17

acknowledge every Man's Civility, and
repay it when Opportunity serves. Now
this cannot be done, without some Sort
of Correspondence between them in the
World.

5. *Fifthly*, We may sometimes go
into the Company of bad Men, or ad-
mit them into ours, out of a Design of
doing, if possible, some Good upon
them; we may converse with them, as
a Physician converses with sick and dis-
eased Persons; or as Christ did with the
Scribes and Pharisees, with *Publicans* and
Sinners; not out of any Fondness or De-
light we take in their Company, but
in hopes of reclaiming or working upon
them by good Counsel and Advice, if
peradventure God will give them Re-
pentance to the acknowledging of the
Truth," 2 *Tim.* ii. 25.

THIS indeed is a blessed Design, but
which every good Man, that means
well, is not capable of; he must be a
well-resolved, prudent, and experienced
Christian, that is fit to undertake a De-
sign of this Nature, that carries so
much of Danger and Hazard along with
it;

18 *A Caution against Ill Company.*

it; he ought to fortify himself before hand with the strongest Antidotes, for fear he should catch the Infection himself, while he charitably attempts the Cure of it in others. But, however, the Thing in itself considered, carries a great deal of Goodness and Piety in it, and if undertaken by Persons capable thereof may, by the Blessing of God and Prudence in the Management, be made use of to very good Ends and Purposes, as sometimes it hath been done.

So that in some or all of the foregoing mentioned Respects, it is a Thing nearly to impossible wholly to avoid the Company of bad Men, upon one Account or another.

But now, as I said before, it is one Thing to be in the Company of bad Men, or wicked Persons, and another Thing to keep them Company as our intimate and familiar Acquaintance, or strike up a League and Friendship with them. The former may be accidental and against our Wills; but this latter must be Matter of Deliberation, and Choice, and cannot be done without our

A Caution against Ill Company. 19

own voluntary Consent. It is one Thing to deal with them by Way of Trade or Commerce; to repair to them on the Account of Business; to visit them as a Relation, or to be civil to them as Friend and Neighbour; but another Thing to take them into our Bosom, or choose them for our constant Companions and daily Associates; which Man can never do without running mighty hazard of his Virtue and Innocency; and such as no truly wise or good Man would put to the Venture; and therefore I shall now proceed in the

I. **SECOND Place**, to caution you against the Company and Conversation of bad Men, and fortify you against the Malignity and Contagion thereof; especially such as are publickly vicious, openly scandalous and profane. Now this may be done these two Ways.

First, By coming among them as seldom as may be.

Secondly,

20 *A Caution against Ill Company.*

Secondly, By watching and resolving beforehand against the Danger and Infection, when you cannot always avoid their Company.

1st, To prevent the Danger that may arise from bad Men, the best Way is if we can do it handsomely, to avoid their Company, and come among them as little as may be: For Absence, generally, is the best Antidote against Infection; and it is both safe and prudent to withdraw from a Temptation, when there is little Hope of avoiding it any other Way: In such a Case, it is better to make an honourable Retreat, than to hazard our Virtue by a weak and feeble Defence. Here then the Advice of the wise Man comes in, and is most proper and seasonable, *Prov. iv. 14*
“Enter not into the Paths of the Wicked,
“ed, go not into the Way of evil Men;
“avoid it, pass not by it, turn from it
“and pass away.”

Now this Advice will not be thought over strict and severe, if you consider with me the great Mischief and Inconveniency which commonly ariseth from

A Caution against Ill Company. 21

so great a Freedom and Familiarity
with bad Men or Women; for,

First, THERE is no Hope of any
Good to be got among them. This is
true upon many Accounts, but more
specially with respect to Religion,
which is greatly injured and obstructed
thereby. There is no greater Hindrance
to the regular Practice of Religion and
Society, than the Conversation of such
Men as are prejudiced against it. It is
scarce possible for a Man to be good
in any thing, or good to any Purpose, who
engageth himself too frequently and fa-
miliarly among the vain and looser Sort
of People. For Example is very pre-
valent, and carries a mighty Stroke and
influence along with it, either to excite
to Virtue, or tempt to Vice; but Vice,
in many Respects, hath the Advantage
over Virtue, in that it hath our corrupt
familiarities and evil Inclinations to back
and befriend it.

COMPANY is a Mould that is apt to
fashion the Manners of those that are
cast into it: An intimate Conversation
with bad Men is likely to stamp our
Minds

22 *A Caution against Ill Company.*

Minds with ill Impressions, and form our Natures to bad Customs and vicious Habits, which are quickly learnt, but not so easily forgot or worn out again.

THEREFORE it concerns all Persons, but young People more especially, to be very shy and cautious of their Company; to have a mighty Care what Friendships and Acquaintance they contract at their first setting out into the World, and what Persons they become intimate and familiar withal; because this is a Matter of very great Importance, as to the future Conduct of their Lives; yea, many Times their Well-doing in both Worlds, doth in a great Measure depend upon the prudence of their Choice herein in this Respect. They should then choose their Acquaintance by the Advantages they hope to receive from them in Point of Wisdom and Knowledge, Virtue and Goodness; and not merely to gratify a vain, light, and frothy Humour; which yet is the chief Thing in Conversation that takes most with the present Age. A Humour very inconsistent with the Gravity and Seriousness of Christian Principles, unsuitable

A Caution against Ill. Company. 23

le to that pious and devout Frame of
ind; which ariseth from an awful
se of God and Religion, and which
ght to be continually on our Minds;
d is made by the wise Man the first
gining or Step to Wisdom and Know-
ge: *Prov. ix. 10.* "The Fear of the
Lord is the beginning of Wisdom, and
the Knowledge of the Holy, is Under-
standing." *Job xxviii. 28.* "And unto
Man he said, Behold, the Fear of the
Lord, that is Wisdom, and to depart
from Evil, is Understanding."

THE End therefore of Conversation,
not so much to sport and pass away
Time in a vain, foolish, and unpro-
ble Manner, as to redeem it for the
proving ourselves and others in true
Wisdom and solid Virtue, for the grow-
wiser and better every Day than
er. The Company, therefore, of
Men is most to be valued and sought
er, which conduceth more immedi-
ly to this great and excellent End:
tho' it be true, that Mirth and
carefulness are sometimes necessary,
convenient to relax and divert our
s, even as Sauce is to relish our
Meat,

24 *A Caution against Ill Company.*

Meat, and keep up our Appetite: yet innocent Mirth is infinitely preferable to that which is light and frothy, lewd and profane; and the Pleasure received in the Society of wise and good Men, is of all others, the most satisfactory and delightful to a virtuous and well-disposed Mind, and is such as leaves no Remorse or Sting of Guilt behind it.

THAT which is commonly called *Good Company*, in the Language of good fellows, Experience tells us, is none of the best: For they teach us not to improve, but to lavish away and mis-spend our Time, and with it, very often, our Health, Estate, and Reputation to boot; so that not only single Persons, but sometimes whole Families suffer thereby, and rue the miserable Effects of such Mens Conversation. For alas! what is there to be got or learnt among them, but a great deal of Ill that must be unlearned again, and deeply repented of, if ever we should grow good, and set up to be serious?

CAN it be any Pleasure to a good Man, to hear Men run down Virtue

A Caution against Ill Company. 25

and Religion, at that Rate, as many do? To hear them talk irreverently of their Maker, and contemptuously of all such endeavour to be like Him. What satisfaction can it be to a sober Person, to hear Men fly out into the lavish Commendations of a sensual and debauched life, or to become the avowed Advocates of Sin and Vice? What delight is it to have our Ears grated with formidable Oaths and Curses upon every little motion of Passion, and sometimes upon none at all; or to behold them quarrelling with those who will not bear them company in all their Heights and Excesses of Intemperance?

He that can think this to be Pleasure, or good Company, may as well turn all Darknes Light, and Light Darknes, as the Prophet speaks, *Isa. v. 20.* That is, give the Name of one Contrary to another; and with such Sort of good company, Hell itself is like to be thronged and crouded, and can afford room enough thereof, if no other can ease him.

26 *A Caution against Ill Company.*

Secondly, Instead of receiving any Good by ill Company, we are in Danger to receive a great deal of Harm, and to set a great Way back in a virtuous and religious Course of Life. For suppose a Man should resolve never so seriously to take up and amend the former Wickedness of his Life, or to live more strictly and cautiously for the future; yet if he doth not refrain from ill Company, and take up a Resolution against them, he can never hope to be Good long, nor avoid those Snares which will be laid for him: Nay, let him be never so constant to the religious Use of the Means, yet their subtle and malicious Insinuations will be able to spoil all, enough to stagger the firmest Resolutions, and render all the Methods of divine Grace vain and ineffectual: No Counsel, nor Reproof; no Instruction, nor Advice; neither Sermons nor Sacraments, will be able to prevail against the Temptations of bad Men, or take Effect against the Force and Influence of a corrupt and vicious Example. For the Sons of the Devil stand ready to undo all that ever has been done by the Motion of Good Spirit within, or the Instruction of

Wo

A Caution against Ill Company. 27

Word without us: It is their Business and Delight to corrupt and prejudice one another against the great and weighty Truths of Religion; to suppress and stifle all hopeful Beginnings and Dispositions to Virtue in those they converse withal: to laugh and jeer them out of the most serious Purposes and Resolutions; and by wrong Names and reproachful Terms, to put People, if possible, out of conceit with their Duty: And, I suppose, I may have the Experience of some of my Readers, to confirm the Truth of what I say.

LET a Man begin to take up, and grow serious, and they will presently conclude he is melancholy and morose; if he scruples a Compliance with their follies and Extravagancies, he is then nice and precise; if he makes a more than ordinary Profession of Virtue and godliness, and lives a devout, regular, and well-ordered Life, then presently he passes for a Fanatic, or some such thing. Which last, let me tell you by the Way, is a mighty Reproach and scandal to the Church; as if they whom they call by that Name were the only

28 *A Caution against Ill Company.*

Persons in the World that have a Share
or Sense of Religion; or that none
could be serious, but he must presently
desert our Communion, and list him-
self into a contrary Party: When, God
be praised, we have in our Church
many Helps and Encouragements
become religious and devout, as they
are to be found any where else through-
out the Christian World. And if a
Cause hath been given for the foremen-
tioned Charge, it hath been occasioned
through the lewd and offensive Behaviour
of this Sort of Men we have been
speaking of; who, tho' they are pleased
to own themselves of our Communion,
and shew themselves sometimes in
public Assemblies; yet are mere stran-
gers to all Religion, and know not what
Reverence and Devotion mean. Such
Men can be no great Credit to a
Church or Party they shall join them-
selves with, and, therefore, to what
Purpose should we be fond of them?
Nay, if such rotten Members were
cut off from the Body of the Church, I
say she would be no Loser by it: In Re-
ligion, I am certain, would not; while

h suffered so much already on their count.

BUT to proceed. — The Stiffness and Regularity of a holy Life ought not to be confined to a particular Party, much less charged as a Reproach upon any. For Holiness is the Doctrine and Design of the Gospel, the chief End and Aim of our Christian Profession, which belongs in common to all that own themselves Christians; and then, why not to our Church and Communion among the rest? Such Men, therefore, may as well charge the very Profession of Religion with being fanatical and precise, as the Practice of it; and I am sure no Man will adventure to do either, but such as are Enemies to both, and would gladly bring all Religion into contempt.

AND this, I fear, is at the Bottom of such Men's Designs; who, having no Religion of their own, have but little Kindness for it in others; and therefore, by calling Things by wrong Names, and giving them reproachful Terms,

30 *A Caution against Ill Company.*

endeavour to prejudice them against all that is good and serious.

WHEREFORE, in the Third Place,

Thirdly, We ought to avoid the Company of bad Men, as the great Instruments and Agents which the Wicked One makes Use of to ruin and destroy Souls.

THERE are a great many Tempters in the World, besides the Devil, and such are little less Enemies to the Souls of Men, than he is: who engage in the same Cause, and set on Foot the same pernicious Designs against God and Religion that he doth. Were it not for them, the Devil could not make so many Profelytes; neither would he be capable of doing so much Mischief in the World, as commonly he doth: But it is the debauched and lewder Sort of Men, which espouse his Interest, and plead his Cause, and act his Part; and that much more effectually, than otherwise he himself would be able to do. For should that evil Spirit shew himself in his own Colours, or appear openly

A Caution against Ill Company. 31

a Temptation, he would be more
ely to scare from it, than allure to it:
at now wicked Men are cloathed in
r Nature, and endued with like Pas-
ns and Affections with ourselves, we
nverse more freely and familiarly with
em, and by this Means they are apt to
prise us unawares, and to get within
when we least suspect them. Now
ely, if the Tempter himself, were he
sible upon Earth, ought to be dreaded
d abhorred by us as the avowed Ene-
y of Mankind, as the Envier of their
appiness, and Promoter of their Ruin;
en, for the same Reason, we ought
be no less afraid of his Factors and
struments that are abroad in the
World, and employed by him to carry
his Designs.

DOETH it not therefore concern us to
oppose ourselves against all Designs and
attempts of this Nature, to avoid those
nets and Snares which are laid by the
reat Adversary of Souls, and to be
shy and cautious of his Agents and
missaries, as we would be of the
tempter himself should he come and

32 *A Caution against Ill Company.*

set upon us in an open Manner, as once he did upon our Blessed Saviour?

THEREFORE, when we observe how forward some Men are to entice others to Sin, and draw them into a Temptation, ought we not to be as earnest in calling them back, and forewarning them of the Danger, if possible, to rescue them "out of the Snare of the Devil," and save those that are ready to perish? Shall bad Men make it their Business to endanger Souls, and bring them into the same Guilt and Condemnation with themselves; and shall we, who are entrusted with the Care of them, tamely look on, and hold our Peace, for Fear of disobliging and giving Offence? Shall they take so much Pains, and use so many Arts to croud Hell, and fill up the Place of Torments; and shall we be at none at all to prevent their Designs, and pull them as "Fire-brands out of the Fire?" *Jude 23.* Surely the Souls of Men are little beholden to us, if we have not as much Courage and Resolution in our Endeavours to save them, as wicked Men have in their Attempts to ruin them; especially considering they are our Flock, and

A Caution against Ill Company. 33

and Part of our Charge, committed to us by God, and for which we must be accountable another Day. Have we not therefore as much Reason to appear zealous in a good Cause, as any Man can have to grow bold and confident in a bad one? And if this be not enough to excuse our Zeal, and justify our most fervent Endeavours this Way, we will sit down contentedly under the worst of their Reproaches, and set as light by them, as they usually do by our Instruction and Reproof.

AND so much for the first General, namely, that if we would avoid the Danger of Ill Company, we must come among them as seldom as may be. But,

II. SECONDLY, Because I have shewed you before, we cannot always avoid the Conversation of Ill Men, we must endeavour to arm and fortify ourselves against the Danger and Infection thereof, when at any Time they may lie in our Way, and we shall have Occasion, as sometimes we may, to converse with them.

34 *A Caution against Ill Company.*

Now my Advice in this Case shall be this; that when you find yourselves engaged in any Company, which you have Reason to suspect as none of the best, be cautious of two Things:

1. *First*, Not to take their Counsel, or comply with their Examples, in any Thing that is ill.

2. *Secondly*, Think never the worse of Religion for their scoffing, and making a Mock of it.

1st, If you cannot wholly avoid their Company, yet be sure to stand upon your Guard, and take up a Resolution not to comply beyond the Bounds of Innocence and Decency. Stir not a Foot beyond what is lawful and expedient; for if once you come to quit your Post, and pass your Bounds, you will not know where to stop, nor when to give over. For Company is acknowledged to be a very tempting and bewitching Thing; it makes Men do many Things both against their Interest and Inclination, and which otherwise they

A Caution against Ill Company. 35

they would not have done, but out of Compliance to their Company, and because they would not be thought unso-
ciable.

THEREFORE abundant of Caution and Prudence is necessary to be used here; a great deal of Courage and Resolution to resist a Temptation, when once you are engaged among them. It is an easy Matter to swim down the Stream, or be carried away with the Crowd; but to bear up against the one or the other, *Hic labor, hoc opus*; this is the hardest and most difficult task of all: And yet this is absolutely necessary for a Christian, who would keep close to his Duty, and lead his Life agreeable to the Principles and Obligation of his Profession. He will be sure to meet with many Temptations and Discouragements in the Pursuit and Progress of a virtuous Life, which he must beforehand arm himself against: He must resolve to bear up under all Opposition, with a Mind hardened against Reproach, and be prepared, with his Saviour, to suffer the Scorn and Contradiction of Sinners, rather than grow weary and faint in his

36 *A Caution against Ill Company.*

Mind; for he that doth so, is very unfit to engage in this Warfare.

SOMETIMES they will upbraid you with Singularity, and object Preciseness in this Case. This, I confess, in little and unnecessary Things, is an Argument of Folly and Affectation, but in point of Virtue and Religion, it is a Token of deep Thought and serious Reflection. Some People love to be singular in particular Modes and Fashions, which they envy to the Vulgar, and hate when they grow common; why then should that be accounted a Fault in Religion, which they think to be none at all in Pride and Vanity?

BUT if the Practice of Religion be singular, pray who are they that make it so? Or who are to be blamed for it? Did all those who own themselves Christians live up to what they have solemnly bound and engaged themselves by their baptismal Vow and Promise, the Practice of Christianity would be no longer singular, but as universal and extensive as the very Name and Profession of it: And so it was in the primitive

A Caution against Ill Company. 37

primitive Times. The Sight of a profligate and debauched Christian was as rare and singular then, as it is common and usual among us now. But Virtue and Goodness must be charged with Singularity, as long as the greatest Part of "the World lies in Wickedness," 1 *John* v. 19. And if ever Singularity be justifiable and Praise-worthy, it is in being singularly good and virtuous, in excelling the Generality of Mankind, in despising the World, the vain Customs and lewd Examples thereof, and in living "blameless and harmless, as the Sons of God, without Rebuke, in the Midst of a crooked and perverse Generation," *Phil.* ii. 15. And he that in this Case is ashamed or afraid to be thought singular, can never hope to make one of CHRIST's little Flock, but must expect his Fate among the Common Herd.

PERHAPS, on the other Hand, it may be judged Rudeness and Incivility when in Company, not to do as they do, especially as to the excesses of Meats and Drinks. But why so? If there be any Rudeness in the Case, it lies on their Side, not on your's, in pressing you beyond

38 *A Caution against Ill Company.*

beyond the Bounds of what is modest and decent, safe and convenient: And I know no Rudeness or Incivility comparable to that, which openly affronts God and his Laws on the one Hand, and which besots and depraves human Nature on the other; the one makes us Beasts, and the other Devils, in the Figure of Men.

AND thus it is no hard Matter to put by all the Scoffs and Reproaches of bad Men, and make them recoil on the first Aggressors themselves.

2dly, WHEN you chance to happen into the Company of bad Men, never think the worse of Religion, nor be put out of Conceit with your Duty, for any Thing they shall spitefully object or profanely alledge against it: But in the

1. *First* Place, take your Measures of Religion, not from the Opinions of Men, or the Example of the Multitude, but from the Records of holy Scripture, where alone it is to be found pure and incorrupt; free from all those gross Mixtures

A Caution against Ill Company. 39

Mixtures and Alloys wherewith ill Men, for their own private Ends, have corrupted and debased it; where you will find Religion to be quite another Thing, from that which is commonly talked of and practised in the World; that the Service it requires from us, is "a reasonable Service," such as becomes rational Creatures to pay their wise and great Creator; that its Commands are holy, just, and good, tending in their own Nature to the Happiness and Perfection of ours. In a word, that it is the eternal Truth and Wisdom of God; that it never alters or changes with the "Fashions of the World, which soon pass away," nor with the Fancies or Opinions of Men, which commonly wait upon their Interest, and are subservient to their Lusts and Passions.

THE Principles of Religion, as contained in the sacred Oracles, like God Himself, who is the Author of them, admit of no "Variableness nor Shadow of turning;" for what is once a Truth in Religion, always is and will be so.

IT

It hath been an usual Practice, in all Ages, to set on foot and cry up those Doctrines and Opinions which suit most with Men's corrupt Appetites and Inclinations, with their secular Interest and Advantage; and on the other Hand, to bring those into Contempt and Reproach with the People, which at any Time run cross and counter to their Designs, whereof the present Age is a deplorable Instance, in respect of those loose and pernicious Doctrines which are taken up and pleaded for by the Libertines of the Age, who are impatient of all Restraint, and would be under no Government, but that of their slavish Lusts and domineering Passions.

BUT this shifting of Principles, and "turning about with every Wind of Doctrine," is like to be not only a Scandal to, but the Ruin of all Religion; for if once we come to measure Good and Evil, to judge of Truth and Error, by Men's private Interest or enthusiastic Conceits on the one Hand, or by the public Affronts and Reproaches which are cast upon them

A Caution against Ill Company. 41

them on the other, we must immediately discard not only revealed, but natural Religion; and reduce the Principles of both into so small and narrow a Compass, as it will be a hard Matter at last to find out either what is Truth, or what is Religion. We must then not only part with our Bibles, but lay aside our Reason and Understanding too, and suffer ourselves to be put upon by every designing Person, or confident Imposer, who hath a Turn to serve, or a Lust to gratify. This, I say, would be the mischievous Consequence of judging of Truth, especially the great Truths of Religion, by the Opinions and Prejudices of Men, rather than by the known Rule and Standard of God's Word; a Rule so straight and perfect, as cannot warp and will not be biaſſed by any Interest or Advantage in the World.

AGAIN, on the other Hand, do not think the better of Vice for the Multitudes of those that engage in it, nor conceive it one whit the more creditable for the Name or Lustre of a great Example, how eminent or conspicuous soever.

42 *A Caution against Ill Company.*

ever. Vice is never the more to be embraced for the Number of its Flatterers and Admirers, nor Virtue to be despised and had in Contempt, on the Account of the Paucity or Meanness of those that stand up, and appear publicly in its Defence. For the most make the wrong Choice, and go the wrong Way; the greatest Company, both for Number and Quality, it is to be feared, will be found travelling in the "broad Road" that leads to Destruction; while the "straight Path and narrow Way," is but little frequented, "and few there be that find it," saith our Saviour, *Math.* vii. 13, 14.

2. *Secondly*, Consider, tho' Religion and Virtue may not always meet with that Esteem and Veneration which is due unto them, yet this is certain, they never were yet adjudged scandalous in the World, as Irreligion and Profaneness have always been; yea, those very Men who could never be reconciled to it in their own Persons, have revered and honoured it in the Persons of good Men; and they that think otherwise, have
had

ad the Suffrages of the Generality of Mankind in all Ages to refute and contradict them.

ALAS! the Sensual and Vicious are not competent Judges in religious Matters: "The carnal Man discerns not the Things of the Spirit," saith the Apostle, because "they are spiritually discerned," and not to be judged of by the Rules and Maxims of "worldly Wisdom," sensual Interest, or carnal Policy. The Minds of Sinners are "darkened, through the blindness that is in them;" the Disorder of their Passions and the Fumes of their Lusts and Intemperance, cast a Mist before their Eyes and cloud their Understandings, whereby they are unable to discern the great Truths of God, in their own proper and natural Light; in which Respect, their Wisdom is by the Holy Ghost adjudged "Foolishness," 1 Cor. iii. 9. and their Practice "Madness," Eccles. ix. 3.

Now would any Man go to a "Fool" to learn "what is Wisdom, or to a Mad-man what is sound Judgment and Understanding?" So in this Case shall we go to
the

44 *A Caution against Ill Company.*

the wicked and debauched part of Mankind to learn what is Religion, or to the worldly and sensual, to instruct us in the Things of the Spirit, or teach us “the deep Things of God?”

METHINKS it is a strange and wonderful Contradiction, to hear Christians set light by Christianity, and talk against it at that Rate, as many do; to hear them quarrel with, and reproach the Strictness of that Religion, which they themselves do own, as to the Nature and Profession of it at least, and would make us to believe, they hope one Day to be saved by. As if a Man was to be thought worse of, for being that in good earnest, which they themselves pretend to be in jest; or that Falshood and Treachery were to be adjudged no Crimes in Religion, which are yet universally condemned as base and villainous in all other Instances thereof. This is a Degree of Guilt peculiar to Christians. Men of no other Sect or Persuasion, that I know of, ever stood publicly charged with exposing their Religion and rallying the Doctrines and Principles

principles thereof, as the Professors of Christianity have frequently done.

“HARD therefore, hath been thy
“Entertainment, O blessed JESUS!
“which in every Age thou hast met
“withal, to be thus vilified and re-
“proached, affronted and dishonour-
“ed, not so much by thy avowed
“Enemies, as by thy false Friends,
“and treacherous Disciples! And no
“less hard hath been the Fate of thy
“most excellent Religion!” That an
Institution so divine in its Principles,
so noble in its Ends, and so excellent
in all its Parts; a Religion that is so
great a Friend to the Comfort of a
Man’s Life here, and his everlasting
Happiness hereafter, should yet be run
down by every bold and trifling Wit,
and treated after the most unworthy
and disingenuous Manner, by those very
Persons, who have vowed and sworn
all Obedience thereunto; and to do
it, as some have done, with a Spite and
Malice infinitely beyond that of a Jew,
and exceeding the Barbarity of a very
Heathen.

46 *A Caution against Ill Company.*

A PIECE of Guilt this is, which is too big for Expression, too black for Excuse, and no doubt will at last meet with a Punishment worthy of it. And therefore, of such Men's Company and Conversation you cannot be too shy, nor too cautious: "My Soul, come not thou into their Secrets; unto their Assemblies be not thou united," *Gen. xlix. 6.*

It is every one's Interest then, who hath any Reverence for Religion, any Regard to, or Belief of a future State, to be aware of such Men and their Communications, as they would of Poison in their Meat and Drink; to take heed of being tainted by their ill Principles and corrupt Practices, whereby they lie in wait to deceive, and endeavour to make others as bad as themselves, and by both to ruin and destroy Souls. And for this Reason, we cannot be too earnest and solicitous in pressing upon you the Advice of the wise Man, *Prov. i. 10.* "My Son, if Sinners entice thee, consent thou not; walk

A Caution against Ill Company. 47

not thou in the Way with them ; refrain
thy foot from their Path :” for, *Chap.*
v. 4, 5, “ Their End is bitter as Worm-
wood, as sharp as a two-edged Sword :
their Feet go down to Death, their steps
take Hold of Hell-fire.”

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AN
EXERCISE

AGAINST

LYING.

QUESTION.

WHICH of the Ten Commandments forbids *Lying*?

Answ. It is included in the Ninth; *Thou shalt not bear false Witness against thy Neighbour.* For in every Commandment, all the Kinds, and Degrees, and Tendencies to the Duty enjoined, or the Sin forbidden, is also commanded or forbidden; and therefore ought to be carefully observed, or shunned accordingly.

Quest. But is not *Lying* expressly forbidden in the Moral Law?

Ans. Yes: It is plainly and expressly forbidden by God himself, *Levit. xix. 11. Ye shall not steal, neither deal falsely, neither Lie one to another.*

Quest. Can you believe that God, who is stiled *the God of Truth*, will have any Delight in *Liars*, or look on them as his Children?

Ans. No: we are told, *Prov. xii. 22. that lying Lips are an Abomination to the Lord; but they that deal truly are his Delight.*

Quest. What Opinion had holy David of *Liars*?

Ans. The Man after God's own Heart declares, he *bates and abhors Lying*, *Psal. cxix. 163.* and that *be that telleth Lies shall not tarry in his Sight*, *Psal. ci. 7.* And he has noted it,

it, as one Qualification of him that shall dwell in God's Tabernacle, or rest upon his holy Hill, *that he speaketh the Truth from his Heart*, Psalm xv. 1, 2.

Quest. Is not *Lying* also forbid in the New Testament?

Ans. Yes; St. Paul expressly forbids us to *lie one to another*; and exhorts us, that *putting away Lying* we should *speak every Man Truth with his Neighbour*, Colos. iii. 9. and Ephes. iv. 25.

Quest. But may we not sometimes tell a *Lie*, to hide or excuse a Fault?

Ans. No, by no Means; for that would be a greater Aggravation of the Fault, and add a heavy Guilt to it. And though we may possibly think to escape Punishment by telling a Lie; yet, how well soever we may come off for the present, the Guilt

of that will certainly, sooner or later, bring a worse Punishment upon us. For the Scripture assures us, that *he that speaketh Lies shall not escape*, Prov. xix. 5. and has given us a sad Instance of God's Severity against *Liars*, in the Story of *Ananias* and *Sapphira* his Wife, who were both struck dead in their Sin, *Acts* v.

Quest. But what if our *Parents*, or any other *Superiors*, should command us to tell a *Lie*, to excuse their Faults, or please their Humour?

Ans^w. We must *obey* God rather than *Men*; and not sin to please or oblige any Body, though we were to get ever so much by it. But, to be sure, we can never get so much as we shall lose by it: For by it we lose the Love and Favour of Almighty God, which is more worth than all the World besides. And there-

therefore as we value his Favour, or fear his Displeasure, we must be careful never to be guilty of *Lying*, or any other known or wilful Sin; though others should be so wicked as to persuade us to it.

Quest. Is not *Lying* a Breach of our Baptismal Vow?

Ans^r. It is in a special Manner one of the *Works of the Devil*, which we promised to renounce in our Baptism. And unless we are willing to lose all the Graces and Privileges we were then intitled to, and become again Children of Wrath, Enemies of God, and Heirs of eternal Damnation; we must renounce, avoid, and forsake them, so as not to do them any more.

Quest. Who is the Father of *Lies*?

Ans^r. We are told by our Saviour Himself; *The Devil is a Liar,*
and

and the Father of it, John viii. 44. Besides, it is generally the Beginning of all Manner of Wickedness: For it is one of the first Sins the Devil tempts Children to; and those that yield to that Temptation, are commonly carried on to further Degrees of Wickedness, till they are brought to Destruction both of Soul and Body. And therefore all of us that desire to be Children of God, and Disciples of the Holy *Jesus*, must be strictly careful to speak the Truth at all Times and upon all Occasions. For *Lying* makes us like the Devil; and if we are like him in his Works, we shall be in great Danger of sharing his Torments.

Quest. Besides the Guilt and Danger of *Lying*, is it not also of a most odious and disgraceful Quality?

Answ. There is no Sort of Sin meets with greater Scorn and Reproach; a *Liar* being by all accounted a Title of the greatest Infamy and Shame. And it is observable, this unhappy Fate belongs to *Liars*, that they are generally distrusted even when they do speak Truth. So that if the Fear of God does not restrain us, yet if we have any Regard to our own Credit or Reputation in the World, we must on that Account resolve to keep clear of a Fault, which will so effectually sink us in the good Opinion of all wise and good Men.

Quest. Will *Liars* have any Part in the heavenly *Jerusalem*?

Answ. No; *Whosoever loveth and maketh a Lie*, will be shut out with *Whoremongers, and Murderers, and Idolators*, Rev. xxii. 15.

Quest.

Quest. Where then must they have their Part?

Ans. *All Liars shall have their Part in the Lake that burneth with Fire and Brimstone, which is the second Death, Rev. xxi. 8. But Christ has promised to him that overcometh, He will not blot out his Name out of the Book of Life, Rev. iii. 5. And, therefore, since we are in so great Danger, and have no Power of ourselves to help ourselves, let us earnestly beg Grace and Assistance from Him, who alone is able to keep us from falling, Jude 24. and we being faithful unto Death, he will give us a Crown of Life, Rev. ii. 10.*

A PRAYER

A

P R A Y E R

AGAINST

L Y I N G.

O LORD GOD, who dost love Truth, and dost hate a Lie, as plainly diabolical; instil into our Souls an unalterable Love of Truth, that nothing may tempt us to become Liars, which thy Soul abhors. O Lord, give us Grace ever to speak the Truth; and let our Hearts and Tongues ever go together. Help us to resist and conquer every evil Inclination within us, and every Temptation

tation from without. Bless to us, we pray thee, whatsoever good Instructions have at any Time been given us; help us carefully to remember them, and seriously to practise them, that we may be ever growing in Knowledge, in Wisdom, and in Goodness. Guide us by thy Holy Spirit, that we may live to thy Glory, and when we die, may attain everlasting Life, through Jesus Christ our Lord. *Amen.*



FINIS.

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TO THE

DRINKERS

OF

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MAN, not contented with the Li-
quors, which his bountiful Crea-
tor, intending for his Comfort, has wisely
tempered with such a due Proportion of
Strength, as would no if taken in Mo-
deration, make his Heart glad, has un-
happily found Means to extract, from
what God provided for his Refreshment,
a most intoxicating and baneful Spirit,
to which, in a great Measure, is owing
the remarkable Increase of Drunkenness
of late Years; which Vice reigns to a
most enormous Degree among the ha-
bitual Drinkers of *Gin, Brandy*, and
other *Distilled Liquors*; which are found
to be most pernicious and destructive

For at the same that they *coagulate and thicken the Blood*, they also *contract and narrow the Blood-Vessels*; which has, in fact, been found to be true, by Experiments I have purposely made with Brandy, on the Blood and Blood-Vessels of Animals.

Whence we may evidently see the Reason why those Liquors do so frequently cause those *Obstructions and Stoppages* in the *Liver*; which occasion the *Jaundice, Dropsy*, and many other fatal Diseases. It is in like Manner also that they destroy and burn up the *Lungs*. Hence also it is, that by frequently contracting and shrivelling, and then soon after relaxing, they weaken and wear out the Substance and Coats of the Stomach, on which they more immediately prey, every Time they are drank. Hence likewise it is, that these spirituous Liquors rarely fail to destroy the Appetite and Digestion of those who habituate themselves to them; for by drying up, and spoiling the Nerves, they make them insensible; they destroy also many of the very fine Blood-Vessels, especially where their Fibres are most tender, as in the Brain;

by

by which means, the Memory and intellectual Faculties are ruined: Nay, by thus inflaming the Blood, and disordering the Blood-Vessels and Nerves, they vitiate and deprave the *Natural Temper*.

When first drank, they seem to comfort the Stomach, by contracting its too relaxed and flabby Fibres, and also to warm the Blood; but as the Warmth which they give, on mixing with the Blood, soon goes off, as it is in fact found to do, when we mix Brandy with Blood; so also the spirituous Part of these Liquors being soon dissolved, and soaking into the watery Humours of the Body, it can no longer contract and warm the Substance and Coats of the Stomach and other Parts; which therefore as soon relaxing, the unhappy Persons are thereby, in a little Time, reduced to a cold, languid, and dispirited State of Mind, which gives them so much Uneasiness, that they are impatient to get out of it, by fresh Supplies of the same deadly Liquor; which, instead of curing, increases their Dis-ease more and more. Hence it is, that their
A 3 Soul

Soul fainting within them, these unhappy Wretches are ever thirsting after it, and with the *Horse-Leech*, cry, *Give, give*; but alas! never are, nor can be satisfied. For these strong Liquors, though called spirituous, are so far from refreshing and recruiting the Spirits, that, on the contrary, they do, in reality, depress and sink them; and extinguish the natural Warmth of the Blood to such a Degree, that, as Physicians have observed, *their Prescriptions, or Medicines, are found to have little or no Effect towards restoring these unhappy Persons, when sick, to their Health.*

All spirituous Liquors soon intoxicate and fuddle; which Intoxication, when it goes off, leaves them faint and languishing. Nay farther, as they, when immediately put into the Veins of an Animal, will cause Death; so when drank in a large Quantity at once, they coagulate and thicken the Blood to such a Degree, as to kill instantly; of which there are many Instances. And though they are not drank in such Quantities as to kill instantly, yet are they, if daily used, (besides many other Disorders) apt to breed *Polypuses*, or fleshy Substances

Substances in the Heart, by thickening the Blood there; which *Polypuses*, (as they grow larger and larger) do, by hindring and retarding the Motion of the Blood through the Heart, thereby further contribute to the Faintness and Dispiritedness of those unhappy Persons; and at length, by totally stopping the Course of the Blood, do as effectually kill, as if a Dart had been struck through their Liver.

These Distilled Liquors, which, by reason of their great Strength, are found to be so destructive to our Bodies; are observed by Chemists, to be all of them composed and to consist of *Water*, a *Spirit*, and an *acid Oil*. They find also, upon the nicest Scrutiny and Inquiry, that all distilled fermented Spirits are the same; whether distilled from the fermented Juice of Grapes, as is done in *France*, and some other Countries, or from Corn, Grain, or other fermented Fruits.

Of this Truth any one may easily be convinced, by putting small Pieces of raw Flesh, as I have done, into any Distilled Spirituous Liquors, whatsoever;

whether *Brandy* alone, or any *Compositions* mixed with it, such as *Orange-Brandy*, *Ratafia*, *Cinnamon-Water*, *Citron-Water*, *Plague*, or *Surfeit-Water*, for it has been found by repeated *Trials*, that these do all harden any raw *Flesh* that has lain in them for some *Time*. A plain and obvious *Proof*, that since they all have the same *Effect* on *Flesh*, the *Spirit* of them all is the same, which is agreeable to what the *Chemists* find, in all imaginable *Trials* and *Attempts* which they have made, to discover if there were any sensible *Difference* in any of them. And accordingly, the pernicious *Effects* of all these *Distilled Spirituous Liquors* upon human *Bodies*, are found to be the same. For it is well known, that *Multitudes*, in and near *Sea-Port Towns*, are as effectually destroyed by the habitual drinking of *French Brandies*, as are those who habituate themselves to drink other *Distilled Spirituous Liquors*. And the same holds true of *Rum*, which destroys such *Multitudes* in *America*, as even in a manner to depopulate whole *Countries* of the native *Indians*, who buy it of the neighbouring *Christian Planters*. Yet notwithstanding this, it is common to hear

hear Men plead in behalf of *Rum*, as a very wholesome Liquor: being ready to catch at any slight Argument in Favour of what they love, though at the manifest Hazard of what is most valuable and dear to them, *viz.* their Health and Lives. They flatter themselves that *Rum* is very wholesome, because they have heard that if raw flesh be put into it, it will preserve it in a plump, fresh, supple and soft State; whereas *Brandy* hardens it: And so does *Rum* too, when it has continued in it for some Time; but sooner or later, in Proportion to the Strength of the *Rum*. And this holds true of all other *Distilled Spirituous Liquors*. Some may indeed be more palatable than others; but they are all in a manner equally pernicious and dangerous, that are of an equal Strength: And those most destructive and deadly, which are the strongest; that is, which have most Spirit in them. Which Spirit being of a very harsh, fiery, and acrimonious Nature, as it is found to seize on and harden raw Flesh put in it; so does it greatly injure the Stomach, Bowels, Liver, and all other Parts of human Bodies, especially the Nerves; for these being the immediate and principal In-

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struments

struments of Life and Action, hence it is, that it so remarkably enfeebles the habitual Drinkers of it; and also depraves the Memory, causes a Decay in the Understanding, by hardening and spoiling the Substance of the Brain, which is the Seat of Life. Now this is an Inconvenience which the great Drinkers of *Punch* often find, as well as the *Dram-Drinkers*.

But notwithstanding Men daily experience, both in themselves and others, the destructive Effects of these Liquors; though they Yearly see, as in a Pestilence, a thousand fall at their Side, and ten thousand at their Right hand, yet will they not be warned, so as to avoid them. There is such a predominant bewitching of Naughtiness in these fiery Liquors, as strongly and impetuously carries Men on to their certain Destruction, in spite of the contrary natural strong Desire they have to live long, and see good Days; so effectually does this insatiable wandering of Concupiscence after this Poison, undermine the Simple: as the Wise Man observes, *Wisdom* iv. 12. It is the peculiar Misfortune of these unhappy Wretches, that they seldom have

so much as a Heart to be set free. Now when a Man's Will and Affections are thus depraved, and he is delighted with this worst of Slavery, there are little Hopes of him. To recover him from this Condition, he must be, as it were, forced into his Liberty, and rescued, in some measure, from his own inordinate Desires; he must be dealt with like a Madman, and be bound down to keep him from destroying himself.

We find the strong and almost invincible Propensity of habitual Sinners, to continue on in their evil Courses, most emphatically expressed in Scripture; *Can the Ethiopian change his Skin? says God to the rebellious Israelites, or the Leopard his Spots? Then may ye also do Good, that are accustomed to do Evil,* Jer. xiii. 23. Which melancholy Truth may, with greater Certainty, be said of the unhappy *habitual* Drinkers of *Gin, Brandy*, and the like distilled Spirituous Liquors, than of those who labour under any other Vices whatsoever; for how rarely, how very rarely do we see any of these unhappy Persons reclaimed? They are absolutely deaf to all Admonition; *neither will they hear the*

Voice of the Charmer, charm be never so wisely. No Considerations whatsoever, neither of this World nor the next, have any Weight with them; they will not only forego all that is most desirable here, but endure the utmost Miseries in Life for the Sake of it. How many doth this Vice reduce to suffer the Hardships of the extremest Poverty, not only by wasting their Substance by a continual Drain, to satisfy a false vitiated Appetite; but also by so enfeebling and disabling them, that they have neither Will nor Power to labour for an honest Livelihood? *Which is a principal Reason of the great Increase of the Poor in this Nation; as also of much the greater Number of Robberies that have been committed of late Years, than were in former Ages.* And as to the Health of these miserable People, the most desirable Blessing in Life, because the Foundation of all other Enjoyments; that is greatly depraved, and sottishly given up in exchange for a false, unnatural Sensation of it, which each fresh Dram seems to give for the present; while it is, at the same time, really undermining and destroying their natural Constitutions. Nay, so bewitching is this Intoxication,

tuation, that though they cannot, most of them, but be sensible, that they are manifestly shortning their Days, and just plunging themselves into their Graves; yet will they not refrain.

This an eminent Physician was so sensible of, from his own unhappy Experience, that he said, when Men had got a Habit of it, they would go on, though they saw Hell-fire burning before them. Hence we see what little Hope there is of reclaiming, by any Arguments of Reason and Religion, these miserable Wretches, who are infatuated and enslaved. In such unhappy Cases, when Prudence and Sense of Duty bear no Force; the Authority of Government, and the Power and just Execution of salutary Laws, must impose necessary Restraints, and put the *Poison* out of Reach, by making it too dear to be purchased.

Men ought to be extremely cautious, how, on any Pretence whatsoever, they indulge the Beginnings of so pernicious a Custom; *but if they are unhappily intangled in it, I have heard Physicians say, that Bath Waters drank on the Spot,*

14 *A Friendly Admonition to the*

Spot, or when that cannot be done with Convenience, then a Course of warm Bitters, will restore such to their Health, provided Nature be not too far worn out *. So that these unhappy Persons have great Encouragement to hope for a Recovery, would they but use the proper Means : And could they but so far get the Mastery, of their greatest *Enemy* (that is, *Themselves*) as resolutely to forbear the indulging in what, they cannot but be conscious, is certain Poison to them. And sure, the strong Desire that all Men have to enjoy Health, and length of Days, together with the powerful Arguments of Religion, should be sufficient Inducements to prevail with rational Creatures to abstain from what is so destructive of their Healths, and instantly to apply for a Cure.

Would to God ! that at least those who have not as yet engaged in these unhappy Courses, might thereby be effectually deterred from such destructive Ways, which it is most easy at first to avoid, but very difficult to refrain from,

* See in the Appendix, an useful Prescription for this Purpose by a learned Physician, (No. 1.)

to those who are once habituated to such Liquors.

But alas! the Infection is spread so far and wide, that if it continues its destructive Conquests in the same manner, and to the same degree, that we have unhappily lived to see it advance within these twenty or thirty Years, it must needs, in a few Generations, infect the whole Kingdom with its baneful Influence. For it makes its Way into the World as a Friend to Mankind, and insinuates itself under the Disguise of grateful Flavours; and under the Notion of helping Digestion, comforting the Spirits, and chearing the Heart, it produces the direct contrary Effects. And though these deceitful *Hydra's* are found, by daily Experience, to destroy Multitudes, yet are they received and entertained with so general Applause, that they boldly lift up their invenomed Heads in every Street, to such a Degree, as looks as if it were the Business of a considerable Part of Mankind to destroy the rest. And though thousands and ten thousands perish Yearly thereby, yet no Man layeth it to Heart, excepting the Heads of the poor wild *Indians*

dians in *New England, Carolina,* and other Parts of *North America*; who being sensible of the great Destruction made among them by *Distilled Spirituous Liquors*, have frequently and earnestly desired *, that no such Liquors might be sold to their People; which, as they have made great Havock among them, so it is observed they do the same among those Christians, who both taught them that beastly and destructive Vice, and are continually furnishing them with Materials to continue in it. And what more just and reasonable, than that those, who reach forth the invenomed Cup to others, should themselves also perish by it?

It is matter of Wonder, that an universal Indignation is not raised against so destructive a *Pest*: for how is it possible for Men that have any Sense of Humanity, any Bowels of Pity, but especially for those who profess themselves to be Christians, to stand by and see

* With what good Reason they desired it, may be seen in an Extract from a Letter written to the *Society for promoting Christian Knowledge*, from a very worthy Clergyman in *Maryland*, (Appendix, No. II.)

unconcerned to *devouring* a *Fire* rage among their Fellow-Creatures, without exerting their utmost Efforts to extinguish it? It is, sure, the Duty of every Man, to set to his helping Hand, and oppose it to the utmost, but more especially of those, who have it in their Power to keep up the Fences against the Inroachments of this terrible Destroyer. For of all the Miseries and Plagues that unhappy Man has been incident to, none was ever so effectually destructive as this; not even those three *severe* Judgments of *War*, *Pestilence*, or *Famine*; which, after having raged for some time, cease. But this evil *Spirit* is an unrelenting, merciless Enemy, that threatens Destruction, from Generation to Generation. This is indeed a Master-piece of the Devil, whereby he makes Men concerned in destroying themselves; which consigns them over, not only to present, but eternal Death also.

Nay, the unhappy Influence of these *Liquors*, reaches much farther than to the Destruction of those only who indulge themselves in the Use of them; but even to their Posterity, to the Children

children that are yet unborn. Of this we have too frequent Instances, where the unhappy Mothers habituate themselves to these *Distilled Liquors*; whose Children, when first born, are often either of a diminutive, pigny Size, or look withered and old, when they have not, as yet, alas! attained to the Evening of the first Day. How many more Instances are there of Children, who, though born with good Constitutions, have unluckily sucked in the deadly *poisonous* Poison with their Nurses Milk? Nay, how many other Children are effectually destroyed, through the Indiscretion of their Parents, by *accustoming* them, in their younger Years, to drink of these destructive and pernicious *Liquors*?

For then the Threads of Life, which will be drawn out, must in the Course of *Nature* be very slender, when the proper Nourishment of either unborn, or born Children, is hardened and scorched up by such *fiery* and pernicious *Liquors*. Whence it is evident, that in Proportion, as the Contagion spreads farther and farther among Mankind, so must the Breed of the human Species

Species be (without extraordinary Interposals of Providence) proportionably more and more depraved, and will accordingly degenerate more and more, from the manly and robust Constitution of preceding Generations. And yet, has not this Calamity made a surprizing Advance within twenty or thirty Years; and is it not daily spreading far and wide, both at Home, and in our Colonies Abroad? What, then, must be the End thereof, (avert it, good God!) but the *final Ruin* of this great and trading Nation. But to speak with regard to the *Lives of private Persons* only, as Sobriety and Temperance are the best Means we can possibly make use of, in order to preserve our Health and Strength; so *Drunkenness* and Excess are the most likely to destroy them; and the surest Way to make a *Man's Days few and evil upon Earth*. For by Intemperance, the Body is overcharged with redundant and superfluous Humours, whereby the natural Heat is extinguished, and the Constitution ruined by grievous Diseases; as *Dropsy, Jaundice, Palsy, Apoplexy*, and the like.

Physicians

Physicians observe, and Experience confirms the Observation, that these *spirituuous Liquors*, which are inflamed by repeated *Distillations*, are in a Manner direct *Poison to human Bodies*, which are of too delicate a make long to bear being corroded by such burning *acrid Canterles*. They observe likewise, that not only the Constitution of the Blood is thereby spoiled, its red Part being consumed and burnt, whereby the whole Mass of it is impoverished to such a Degree, as to have ten times more *Serum* in it than red Parts; but also, that the fine tender Blood-Vessels of the Liver, or Lungs, or some other important Bowel, are thereby destroyed. Whence come *Hætic Fevers*, Consumptions, and the like Diseases; whence sometimes great Loss of Blood, by the Blood-Vessels being corroded and torn asunder; or else by being too much weakened, relaxed, and broken; so that the thin sharp *Serum*, easily oozing through their Substances, throws those unhappy Persons into fatal Dropsies. How many have drank to that Excess, as to *die instantly*? whose Deaths, Charity itself must needs judge most miserable, since they *die* in their *Sins*,
and

and are taken away in God's just Wrath, even whilst they are sacrificing their Souls to the Devil. But though the Number of this sort be many, yet it is but small in Comparison of those Multitudes whom it sweeps away by a lingering and unperceived Decay; whilst it does, by little and little, waste the natural Heat, and at last quench the Lamp of Life, and so lead Men, though not by so direct a passage, yet but a little Way about, to their Graves, as certainly, though not so speedily. If we think it a fearful Sin for a Man to murder himself, then let us not esteem *Dram-Drinking* as a small Sin, since it produces the same Effects, though by other Means; it shortens Life, and brings us to an untimely Death, though it be by a different or more distant Method. The plain Reason why so vastly greater Numbers are taken off by *untimely Deaths* in this, than in former Ages, is evidently this, That Intemperance of all Kinds, and more especially *Dram-Drinking*, are in an extraordinary Manner increased among us.

But let us consider the spiritual, as well as temporal Evils, which Men bring

bring upon themselves by this destructive Vice. All Sense of Religion is apt to wear off from those, who give themselves up to this wicked and filthy Practice; that impairs the Mind as much as the Body. Such Sinners in Effect say unto God, *Depart from us, for we will have no Knowledge of thy Laws.* And though they may sometimes have good Dispositions, yet they very rarely put them in Execution; because their Heads are so shattered and discomposed, that they cannot have any settled serious Thoughts. But God knows, it is very seldom that the *Dram-Drinker* entertains even the least Thought of Repentance; for he is rather for encouraging himself and others to go on in this Sin, than to break it off by Repentance; *Isa. lvi. 12, Come ye, say they, and we will fill ourselves with strong Drink: and To-morrow shall be as this Day, and much more abundant.* Daily Experience convinces us, how hard it is to reclaim this Habit of *Dramming*; which should, in Reason, make Men dread, abhor, and detest a Crime, which leads them to a State of Impenitence, the greatest Evil that is incident to us in this Life; since it is

the sure Forerunner of eternal Misery in the next.

In order therefore to have a just Hatred and Detestation of this sinful and odious Practice, it behoves Men seriously to consider the Heinousness of it, and the manifold Evils and Mischiefs that accompany it. It being a Vice that is condemned both by God and Man, by Infidels, as well as Christians, and is withal most injurious to ourselves, by weakning and destroying our Bodies, and thereby shortning our Lives. *How oft is the Candle of the Wicked put out, and how frequently cometh their Destruction upon them? God distributeth Sorrows in his Anger.* Job xxi. 17. *Job calls it THEIR Destruction, for themselves are the Authors of it.*

The Habitual Drinkers of *Drams*, are grown to that Height of Impiety, that they even glory in their *Shame*; they that are now *drunk*, are not *drunk* in the *Night* only; they do not desire that the *Darkness* should cover their *Wickedness*, for they commit this Sin openly and at *Noon-day*, in the Face of the *Sun*.

Sun; *they add Drunkenness to Thirst.*
Deut. xxix. 19.

When we reflect upon the Course and Life of these miserable, infatuated Wretches, how ought it to affect us with Concern, to consider, that it is destructive of their Happiness both here and hereafter? Could we look into the Chambers of Death, we should there see unhappy Multitudes who owed their Death to *Drams*; who are now full of Anguish and Indignation for their former Folly, when it is too late. It much imports us therefore to remember, that there remains still the same Threatning to the present Race of *Dram-Drinkers*, which was formerly denounced by the Prophet against the *Drunkards of Ephraim*; *they shall be trodden under Feet*, Isa. xxviii. 3.

As it is commonly pleaded by those who are in this dreadful State of Infatuation, that they cannot forsake it; so they flatter and deceive their own Souls, that either God will nor require them to do an impossible Thing, and therefore they shall be excused: or they may say he is a hard Master, to shut a Man out of Heaven,

Heaven, and cast him into Hell, for doing a Thing which he could not help. But, O wicked Servant ! Wherefore dost thou, (to continue in thy own Wickedness) accuse God foolishly and falsely ? *For he will not lay upon Man more than is right, that he should enter into Judgment with God,* Job xxxiv.

23. The Son of Sirach justly observes, that God hath commanded no Man to do wickedly, neither has he given any Man a License to Sin, Eccles. xv. 20. If those who are diseased with a Dropsy, will, when they are advised by a Physician, restrain their Appetite, and refrain from much Drink ; though, by reason of their Distemper, they are continually tormented with an insatiable Thirst ; and this for the Sake of recovering their Health, and to preserve for a while their temporal Life ; then how much more should those, who have been addicted to *Drams*, subdue their depraved Appetite, and abstain from this poisonous Intemperance, notwithstanding they have thereby brought upon themselves such an unnatural Thirst, as gives them great Uneasiness to forbear drinking. So many and great are the Evils that do necessarily accompany this horrid

rid Vice, both in this Life, and in the Life to come, that they are much more earnestly to be avoided than many Deaths.

No Habit, however long in contracting, is impossible to be removed; it may be done, though with some Difficulty. There is no one so far gone in the Disease of *Drunkennes*, or any other Sin whatever, but there is room for a Cure, which would certainly be obtained, if seriously, and in Earnest, sought after; for GOD affords his Grace to all that ask it, by diligent and fervent Prayer; it is only to the Obstinate and Impenitent, that he, both in *Holiness* and *Justice*, shuts up his Bowels of Mercy and Compassion. It greatly behoves Men therefore not to forfeit the Divine Grace and Assistance, by a wilful Perseverance in this beastly Sin; but to repent and reform, that this and all other Sins may be forgiven them.

They who would not be led away, nor enslaved by this vile Vice, must carefully avoid the Company of *Dram-Drinkers*, pursuant to the Advice of the Wise Man, *Prov. xxiii. 20. Keep not*

not Company with Drunkards. It much imports them therefore to avoid such Company, and to shun such Conversation; for if once we give Ground and comply, we are lost; the Sin will, by little and little, prevail upon us, as it did on them. Thus many sober Persons, who have purposed to lead temperate Lives, by venturing into bad Company, have been gradually drawn in to be Partakers of their Guilt, their Disgrace, and Diseases; and have at length arrived to that Pitch of Excess, which will drown all serious and pious Resolutions, by a continual Habit of Intoxication.

If Men did, in the Sincerity of their Hearts, use proper Means, there is no doubt but they would be able to overcome this Vice, how long soever they may have been accustomed to it. They therefore, who continue under the Power of it, can never excuse themselves, by the Impossibility of Amendment; but should rather accuse the *Corruption* and *Treachery* of their own Hearts, as having still such a Love for this Sin, that they will not, in good Earnest, make use of the proper Means to avoid it.

In a Word, If all these Considerations will not deter Men from this odious Vice, they must still *wallow* in their *Vomit*, and continue in this sottish, senseless Condition; till the Flames of *Hell* rouse them; when they will by sad Experience find, what they will not now believe, that the *End of these Things*, as the Apostle says, (*Rom. vi. 21.*) is *DEATH*. *Be therefore sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.*

P O S T S C R I P T.

I Cannot conclude without observing, that the greater Difficulty there is in breaking off this abominable and destructive Habit, the greater Caution Persons of every Age and Sex should use, in guarding themselves against the Force of their own Inclinations, or the Inticement of Seducers.

Now since it is found, by long Experience, extremely difficult for the unhappy

happy habitual *Dram-Drinkers* to extricate themselves from this prevailing Vice; so much the more it becomes the Duty of the Governors of the Nations, to withhold from them so irresistible a Temptation, this poisonous Cup; not more fatal to each unhappy Individual, whom it certainly destroys, than scandalous and ruinous to the good Order and Happiness of the Community.

I can add nothing stronger, than what has already been offered to the Publick, by an unknown, but most humane, pious, and skilful Hand, in the following Extract of a *Letter from a Gentleman in the Country to his Friend in Town*:

“ IF it be certain, that since the
 “ Introduction of *Spirituous Liquors*, the
 “ Number of *Births* yearly has been
 “ for some Time decreasing, so that it
 “ is now a fourth part less than it was
 “ thirty Years backwards, and the
 “ *Burials* increasing at a dreadful Rate,
 “ so that the Nation, in *London* only,
 “ has lost near fifteen thousand People
 “ every three Years; the Fruit of the
 “ Womb blasted before it has seen the
 “ Light: besides the shortning of the
 “ Lives

“ Lives of those who have come into
“ the World : If it be certain, as it is
“ affirmed by the Traders of the City,
“ that the bodily Strength of the People
“ is so decayed within the Memory of
“ those now alive, that working Men
“ are not able to carry two-thirds of
“ what they could formerly with Ease;
“ if it be certain, that the Weekly
“ Consumption of Wheat within the
“ Bills, is now many thousand Bushels
“ short of what it used to be, and this
“ in a Time of Peace, occasioned by
“ the mischievous Effects of that poi-
“ sonous Drench; if it be plain to every
“ Man’s Reason, and confirmed by the
“ united Authorities of the most emi-
“ nent Physicians both at Home and
“ Abroad, that fermented, distilled,
“ *Spirituuous Liquors*, are to the last De-
“ gree detrimental to the human Con-
“ stitution, being the Causes of Drop-
“ lies, Jaundice, Consumption, Fluxes,
“ Dejection, Frenzy, &c. If it be evi-
“ dent, that by the excessive Use of
“ these *Liquors*, the Spirit of Industry
“ must be sunk, and the Hands which
“ should carry on the Trade and Ma-
“ nufactures of the Nation enfeebled;
“ if it be in the Power of every Mis-
“ creant

“ creant to inflame his Blood, and fit
“ himself for the most horrible Barba-
“ rities for Two-pence ; if it be accord-
“ ingly found by the Magistrates who
“ have the examining of those Wretch-
“ es, who are every Day brought be-
“ fore them for Robberies and Villanies
“ of all Kinds, that it is from the in-
“ flaming Draught of *Gin* they derive
“ Boldness to perpetrate Mischief ; if
“ by this Means we find, that neither
“ our Lives or Properties are safe ; if
“ the Number or good Condition of a
“ People are the Strength and Security
“ of a Nation, and both these are by
“ the Prevalency of this Poison daily
“ declining, and of Consequence our
“ Naval and Military Force decaying ;
“ if the Numbers of the Poor be, thro’
“ the Effect of an universal Debauchery,
“ daily increasing ; and consequently
“ the Consumption of Food, Cloathing,
“ and Household Furniture, lessening,
“ and our Home Trade and Manufac-
“ tures sinking ; if the Infection be
“ every Day spreading from the Capi-
“ tal, thro’ the manufacturing Towns
“ and Provinces ; if Health, and Life,
“ and Soul, are all going to Destruc-
“ tion, Gibbets groaning with the Load
“ of

“ of increasing Malefactors, brought to
 “ a dreadful End, by the Force of this
 “ maddening Drench; if Death and
 “ Hell are ever opening their Jaws, and
 “ swallowing our wretched Fellow-
 “ Creatures by Thousands; if these
 “ Things are so, is it not Time, Sir,
 “ to blow a Trumpet and sound an
 “ Alarm, that may reach the ears of
 “ those who have it in their Power to
 “ remedy this calamitous Evil, and pre-
 “ vent the impending Misery?”

APPENDIX.

N^o. I.

*A very eminent Physician, of great Know-
 ledge and Experience, has given the fol-
 lowing Directions for the Benefit of those
 who have Wisdom and Virtue enough
 left to abandon the odious and pernicious
 Practice of drinking Spirituous Liquors.*

ONE of the best Ways of leaving
 off the bad Habit of drinking
 Drums, is by Degrees to mix Water
 with the *Dram*, to lessen the Quantity
 of

of the *Dram* every Day, and keep to the same Quantity of Water; till, in about the Course of a Week, nothing of the *Dram kind* be used along with the Water. By this Means the Person will suffer no Inconvenience, but reap great Benefit upon leaving off *Drams*, as has been tried by many.

If any Gnawing be felt in the Stomach upon leaving off *Drams*; a little hot Broth is a very good Remedy.

The Appetite always increases in a few Days after leaving off *Drams*; unless by the too long Continuance of them, the Tone of the Stomach is destroyed.

In which melancholy State, the best Remedy, next to the *Bath-Water*, is the following:

Take an Ounce of *Elixir Proprietatis*, three Drachms of *Elixir of Vitriol*, and one Drachm of *Mynsicht's Tincture of Steel*; mix these together, and let the unhappy Sufferer take a Tea-Spoon full in a small Wine Glass, full of *White Wine*, if that can be afforded, or else *Wormwood Ale*, or a Cup of *Camomile* or *Carduus Tea*, every Morning fasting, and every Evening.

N^o. II.

Extract of a Letter from a Clergyman in Maryland, to his Friend in London.

ABOUT six Weeks ago an *Indian* Man and his Wife came to my House, and while the Woman was selling some of her little Baskets to my Wife, I engaged the Man in Discourse as follows :

“ Q. Is that Woman your Wife ?
 “ A. Yees: that my Squaa.—Q. How
 “ long have you been married ? A. Four
 “ Year.—Q. How many Children have
 “ you ? A. Have no Child ; my Squaa
 “ never will have Child : (then looking
 “ round him as if he was afraid of being
 “ heard, he said in a low Voice) twenty
 “ Years more you see no *Indian* Man
 “ here.—Q. Why so ? A. *Indian* Squaa
 “ no have Child. They love get Child,
 “ no love have Child. Young Women
 “ drink some dam Stuff, hinder them
 “ have Child.”—His Wife coming in
 he turned away from me, and broke off
 the Dialogue.

This

This strange Discourse gave rise to various Reflections. The daily Decrease of the *Indians* among us is visible to every one, and noticed every where. Old Mrs. *W.* says, she can remember when the *Indian* Town in their Neighbourhood could muster five Hundred fighting Men, besides a Multitude of Women and Children: that she has often seen that Number under Arms, and seen them perform their War-Dance, a Sort of Martial Exercise, which has something grand and terrible in it.—But at present it is doubted whether there be forty *Indians* in that whole Country.—Other Towns I have seen, which, within the Memory of many living Persons have been very populous, now reduced to a few Huts.

In another Place he writes, “ They (that is the *Indians*) are excessively fond of *Spirituuous Liquors*, and will often sell more of their Skins and other Wares for a Quart of Rum, than they would for the Value of a Gallon or two in Money:—An Advantage frequently taken of them in their drinking Mood by our People.”

In

In another Place he gives the following Relation: "He (*viz.* the *Indian*)
" begged hard for a *Dram*, which I re-
" fused, perceiving he had got too much
" before.—This is their constant Me-
" thod, and if they can get it, will never
" cease begging for more *Dram*, till
" they get quite drunk. It is in vain
" to reason with them about it, or strive
" to shew them how pernicious the Use
" of Spirituous Liquors is.—They will
" have them if possible to be procured:—
" And to this, no doubt, a good Part of
" their present Decrease and Unfruitfulness
" is to be attributed."

FINIS.



. A

KIND CAUTION

T O

P R O F A N E

W E A R E R S.

By JOSIAH WOODWARD, D.D.

LATE MINISTER OF POPLAR.

A NEW EDITION, Corrected.

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IND GALLION

OF THE



James S. Wood, Esq., D.D.

First Minister of the Admiralty

A New Edition, Corrected.

LONDON

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A

KIND CAUTION

TO

PROFANE SWEARERS.

NOTHING can be more piercing to the Heart of a *Christian*, than to hear the Multitudes of Oaths and profane Speeches which proceed out of the Mouths of many People, without any Sense of the Evil they do, or fear of any thing they must suffer for so doing. To hear the *Great and Terrible Name of God* polluted by Men, which is adored by Angels; and to consider how often that *sacred Name* is profaned in common Discourse, which we are scarce worthy once to mention in our prayers, is very horrible to all that have not lost the Sense of a *Supreme Being*. To such therefore I here apply myself, with the Fear of God and Faithfulness of a Friend, beseeching them to consider, with the Reason that is common to Man, the few Things I have to lay before them, with Reference to their dangerous Case; as yet, serious Consideration and

Repentance may prevent the everlasting Misery that is coming upon them.

1. In the first Place, it must appear to the Sense of all Mankind, the rashest and foolishhest Thing in the World, to provoke the Wrath of an infinitely powerful Being, and that merely for the Sake of a few needless and impertinent Words; by which he may be justly provoked to cut you off in a Moment, and to cast you into remediless Torments. This is what no Man dares to do in Cases of less Danger. You dare not revile a General at the Head of his Army; no, nor rouse a sleeping Lion when you are within the Reach of his Paws. And is the Almighty God the only contemptible Being in your Account, that may be provoked without Fear, and offended without Punishment? Do you not read what he hath annexed to his *Third Commandment*? namely, *That he will not hold him guiltless that taketh his Name in vain*; that is, that He will certainly and terribly punish such as profane it. And you are every Minute in Danger of this: for God is a righteous Judge, and will do as he hath said.

2. And in the next Place, your Baseness and Ingratitude is as great as your Danger; for it is a most senseless Thing

to despise that Almighty Being which you at other Times adore. Is it not a ridiculous Folly to fall on your Knees to God one Hour, and to blaspheme Him the next? One would not think that this could be done by any one that has Sense or Consideration. For it is perfectly horrible to the Reason of Man, that any one should defy *the God that made him, and in whose Hand his Breath is*, and by whom he will be made infinitely happy, or unspeakably miserable, to all Eternity.

3. This is such an Extremity of Sin, as can only be matched in Hell, where all are desperate, and without Hope of Mercy. The damned Devils, and the Souls of Men in Hell, may be supposed to rave and blaspheme in their Torment, because they know that their *Chains of Darknefs are everlasting*, and can never be knocked off. But for Man, that swims in the River of God's Goodness, and is visited with fresh Presents of his Love every Moment; for this favourite Creature to *set his Mouth against the Heavens*, and to blaspheme a gracious, a patient, a bountiful God, is a Height of Sin which exceeds the Blackness of Hell itself.

A 3. And

4. And all this is done against God, without so much as pleasing any one of our Senses. It is a tasteless and fruitless Sin. It brings no Pleasure to the Palate, nor Gain to the Purse. And it may even puzzle the profane Person himself to tell us for what it is he sells his Soul. Indeed he does not *sell* it at all in this Case: He prodigally gives away his Soul, without Repentance, to the Devil; and parts with a blessed Eternity for nothing.

5. And it is further to be considered, That the Tongue of Man is his *Glory*, and human Speech a Sort of Miracle in Nature: And it is given to Man, that he might glorify God who gave it to him. And will you, dare you, pervert the Use of so divine a Gift? Do but consider how wonderful a Thing the Speech of Man is, which by the little different Motions of the Tongue and Lips, does plainly and distinctly pronounce Millions of Words: Now, to abuse such an excellent Faculty, is much worse than to be wholly deprived of it; so that the Blasphemer is viler than the very Beasts: And the Time may come, when he shall wish that he had been born as dumb as they, or that his Lips had

been perpetually closed, rather than to have opened them to his own Confusion and Condemnation.

6. And it is a very unhappy Circumstance of their Sin, that the Returns of it are frequent. Though it is of so horrible a Nature, and of such infinite Guilt, yet it may be repeated many Times in a Minute; yea, we find some multiplying their Oaths in the same Breath. In many other gross Sins it cannot be so: If a Man be overcome with Drink, there must be a considerable Space of Time ere he can be so again; or if he be given to profane the *Sacred Day of our LORD*, he cannot do it every Day. But the *Profane Swearer* is ready for another Oath, almost before the Sound of the first is out of our Ears. Yea, some double and treble them in one Sentence, even so as to confound the Sense of what they say by an horrible Din of Blasphemy. Ah! what a vast Heap of these heinous Sins lie at every common Swearer's Door! It would be apt to sink him almost to Despair, if he could see the whole Sum of them. And O! what a *seared and senseless Conscience* has he, that feels not this mountainous weight?

7. Indeed

7. Indeed this outrageous Treatment of God's holy Name, seems to be one of the utmost Efforts of the Malice of Men against him. His *Being* is above their Reach, and his Happiness unchangeable, and cannot be molested. But his *Name* may be profaned, or glorified by Men. But ah! with what Spite and Rancour do profane People treat it? And therefore, how just is that terrible Threat, *Deut. xxviii. 58. If thou shalt not fear this glorious and fearful Name, THE LORD THY GOD, he will make thy Plagues wonderful.*

8. For hereby you harden *Infidels* against the Christian Religion. It cannot be expected that they should honour *your* God, when you yourselves despise Him: or that any should embrace your Religion, when you yourselves trample it under your Feet. Yea, with Grief, and Shame, and Horror be it spoken, it is by Reason of such *scandalous Impieties* as these, that our holy Religion (the best and purest in itself) is become contemptible amongst the Heathen; and that the blessed Name of the Lord JESUS CHRIST, and his Doctrine, are despised. But *Wo be to them by whom these Offences come*: Such as never heard the

The Name of CHRIST will fare better in the last Judgment, than such as know it and blaspheme it.

9. Yea, GOD himself testifies, that *his Name is great among the Heathen*, Mal. i. 11. And we find an Heathen Emperor making a Decree, that *whoever spake any Thing amiss of Almighty God, should be cut in Pieces, and his House made a Dungbill*, Dan. iii. 29.—And it was the first Maxim of a Heathen Philosopher, That *the biggest Veneration be always paid to GOD*. Which is indeed the Sense of all Mankind: and to think or act otherwise, is to confound the very Order of Nature. And therefore we seldom find any mention of the *Name of GOD* in the Holy Scriptures, without some other Word joined with it, to strike our Minds with Reverence: As the *Holy Name*, the *Blessed Name*, the *Glorious Name*, the *Great and Terrible Name*. And the *Jews* and *Turks* have always treated it with profound Veneration. So that it must be an inhuman, senseless, and diabolical Fury, to contradict all Natural and Revealed Religion, and all the sober Sentiments of Mankind, by polluting and profaning it.

10. After such weighty Considerations,

tions, it might be needless, one would think, to mention any of a lower Nature; I mean the Penalty which the Law of this Land has inflicted upon the Offenders. But however, since there are so many who are unhappily dead to all Sense of those everlasting Flames which shall be the Portion of the Profane Swearer, and who are more affected with the Fear of a present Penalty, how small soever, than with the Dread of Hell hereafter; this Argument is by no Means to be neglected. The Act of Parliament (passed in the Nineteenth Year of his late Majesty's Reign) justly takes Notice "that the horrid, impious, and
" execrable Vices of profane Cursing
" and Swearing (so highly displeasing
" to Almighty God and loathsome and
" offensive to every Christian) are be-
" come so frequent and notorious, that
" unless speedily and effectually punish-
" ed, they may justly provoke the Di-
" vine Vengeance to increase the many
" Calamities these Nations now labour
" under." And therefore it is enacted,
" That if any Person shall profanely
" Curse or Swear, and be thereof con-
" victed on the Oath of any one Witness,
" before any Justice of the Peace, he
" shall

shall forfeit as follows: ~~as follows~~

“ Every Day-Labourer, common Soldier, common Sailor, and common Seaman, *One Shilling.*

“ Every other Person under the Degree of a *Gentleman, Two Shillings.*

“ And every Person, of or above the Degree of a *Gentleman, Five Shillings.*

“ And in Case any Person shall after Conviction offend a second Time, he shall forfeit double; and for every other Offence after a second Conviction, treble the Sum first forfeited.”

11. Happy will they be, who by this light Infliction, are brought to a timely Sense of their Sin and Folly, and so escape everlasting Punishment in those unquenchable Flames, where the *Blasphemer* may be supposed to cry out of his parched Tongue and say, *It is justly tormented in these Flames!*

12. Upon the Whole, How is every Lover of God, of *Man*, and of the *Public Good*, bound in Conscience to oppose this vile and horrible Sin? to reprove it, to shame it, and, in all fit Circumstances, to inform the Magistrate of it, and do their utmost to banish it from human Society? For it breaks the Bounds of all that is *sacred, civil, or decent*:

cent: and it is a most high offence against God, and an Affront to all that bear the Name of *Christ*, who are by solemn Vows obliged to resent and oppose it.

13. For where this direful Sin prevails, how does it render that Place a Sort of Hell upon Earth? God is greatly honoured in the Regions above. His Angels bless him perpetually, and the Saints above praise, love, admire, and adore Him. Yea, the Birds seem, in their Way, to sing forth the Praises of their Creator, and the inanimate Creatures observe the Laws of their Creation. But wicked Men and damned Devils, blaspheme the Name of the most High God, and do him Dishonour. But let me entreat all Persons whatsoever, that have Reason and Self-Love, that they cast not themselves into this accursed Herd of Blasphemers; lest after a little Partnership with them in their Sin, they be for ever compounded with them in their Punishment.

But I say unto you, Swear not at all: neither by Heaven, for it is God's Throne: nor by the Earth, for it is his Footstool: neither by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of Evil, *Matt. v. 34, 35, 36, 37.*

F I N I S.

THE

6.

A S E N E S S

AND

Perniciousness

Of the SIN of

L A N D E R I N G

AND

B A C K B I T I N G

JOSIAH WOODWARD, D.D.

Late Minister of Poplar.

The N I N T H E D I T I O N.

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TO THE SOCIETY FOR PROMOTING

CHRISTIAN KNOWLEDGE, (No. 12, St.

MARK LANE CHURCH YARD, 1787

[Price 1s. 6d. per Hand.]

THE
BASENESS
AND
PERNICIOUSNESS
Of the SIN of
SLANDERING, &c.

TO Slander any one, is to report any false Thing of him, or to cast any reproachful Name upon him, to the Damage of his Reputation. And if this proceeds merely from our own evil Inclination and Surmises, this Sin is absolutely our own, being of our own Breeding and Birth; and we must answer

for all the Mischief it does: Or, we take up the Report from others we hereby foster and cherish it; and so make it in some Sense our own by being a Nurse to it. And in Truth the Case is very bad both Ways being very like to the wilful letting loose of a Lion or Tiger among People; which, when once gone out of our Hands, is never like to be brought into safe Custody again: And we are truly accessory to all the Harm that shall be done by it in its wild Range and Ravage.

We must, in Charity to the World, think that the Generality of People do not rightly know, or at least do not duly consider, what an extensive and irreparable Mischief they do, when they slander any one, more especially any useful and reputable Person, raising or renewing false Reports of him: Otherwise surely so very base and heinous a Crime could not be so frequently practised, and so little lamented.

Or, THE Mischiefs of a slanderous and
ing Tongue are so great and many, that
; and they cannot be fully expressed: For St.
ames tells us, that *there is a World of*
Truquity in it; and that the Root of it
Ways es as low as Hell itself, from whence it
letting rings up flames, to set on fire the course
g Peo nature, Jam. iii. 6. Let us, however,
out o ke some sort of Estimate of the Evil
rough it in a few serious Thoughts.

AND here, at the first Look, it appears
to be a very unhandsome and ungenteel
art, to speak Evil of the Absent, and
to smite a Man behind his Back: And
is certainly very unfair and unjust
dealing, to accuse and condemn any one
so tender and valuable a Concern as
that of his Reputation, before he is heard
allowed to make his Defence. Such
have any Notions of Justice or of
honour will not endure this, and the
charity and Integrity of a Christian must
shor it; yea, no Person of common
morals, or of common Sense, can allow

it, because it is not *doing as he would be done by*. It is like the cowardly Robber, who shoots out of a Thicket, and kills or wounds desperately before he is seen. This Sin is therefore called *Backbiting*; being like the Sneaking little Cur that creeps behind a Man's Back, and bites his Heels, not daring to appear before his Face. And for this Reason, we see how pitifully the Slanderer comes off, if at any Time the abused Person happens to overhear him, or to fall into his Company in the midst of his Slanders, whereby he has an Opportunity to refute the malicious Story, to the Confusion of the Author and the Abettors of it. How basely does he then hang down his ashamed Face, and bites his lying Lips! With what conscious Blushes does he begin to soften his harsh Expressions, and to recal his malicious Words! Or perhaps, with like Falshood attempts to father them upon some Body else that is absent, who therefore cannot confront him.

Now

Slandering and Backbiting.

7

Now this is the sowing of those baneful Seeds of Discord and Division, whereby intimate Friends are many Times set at Variance, Relations imbittered one against the other, the common Peace disturbed, Commerce destroyed, Schisms and Factions increased, and a whole Nation inflamed. Hereby one Neighbour is brought to look with Anger, and to carry with Reservedness towards another; and thence arise Parties on the one side and on the other; and these, like the Battalions of opposite Armies, skirmish, or perhaps engage downright wherever they meet. And where Strife is, there is usually *every wicked work*, Jam. iii. 16. To prevent which, the Royal Psalmist resolved to *cut off such as privily slandered their neighbour*, as a necessary Provision for the common Peace, which, as a Prince, it became him to preserve, *Psal. ci. 5. For where there is no tale-bearer, strife ceaseth; as where there is no wood, the fire goes out*, Prov. xxvi. 20.

A 4

BUT

BUT how can any one that knows God, do a Thing so contrary to his righteous and beneficent Nature! God is Truth and Love itself; and all Lie and Enmity are as contrary to Him, as Darkness to Light; but that Lie more especially which is conceived by Malice to destroy Love and Peace among Men, the Guilt and Punishment of which is described by the *Psalmist*, *Psal. lii. 2, 3 &c.* *My tongue deviseth mischief, like a sharp razor, working deceitfully, as being both very smooth and very sharp. Thou lovest evil more than good, and lying rather than to speak righteousness.* This is the Nature of Malice, which ever delights rather to make mention of feigned Vices than of real Virtues. *Thou lovest all devouring Words, O thou deceitful tongue!* The Slanderer seeks to devour the Prosperity, Peace, and good Name of his Neighbour, and therefore his Words are truly ravenous and devouring. *God shall likewise destroy thee for ever.* As thou lovest to destroy and devour

Slandering and Backbiting. 9

evour, O thou Slanderer, so the righteous GOD will recompense thy Malice in thy own Way, and thou shalt be destroyed for ever. *He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.* And what is the worst of all, when he is rooted out of the Earth, he will be debarred from entering into Heaven; for he only shall *ascend into the bill of the Lord*, and be owned by GOD as a Member of his Church, both below and above, *that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his Neighbour*, Psal. xv. 3. It is not only said, that he doth not raise a reproach against any one, but he does not take it up, nor meddle with it when it is raised and laid before him. He will not defile himself by entertaining the party Rumour, nor have any Hand in forwarding so foul a Mischief: There is very great Danger in the Case, not only that our present Peace and Honour will be very much exposed by our med-

dling with false Rumours and Reports, but that it will also endanger our everlasting Happiness: For *such as love*, as well as *those who make lies*, will be excluded from the Kingdom of God, Rev. xxii. 15. The Nathanaels in whom there is no guile, are the Israelites indeed, fit for the Fellowship of Him in whose mouth there was no deceit. But without are dogs, such as snarled at all Passengers, though never so harmless, and had many Times no other Cause for their Barking but the Noise of other peevish Curs. So that we ought always to remember, that *lying lips are an abomination to the Lord*; and that *such as deal truly are his delight*; Prov. xii. 22. And these few Words are enough to terrify any sensible Person from contracting the least degree of this Guilt; and to put him upon *keeping the door of his lips*, that they never transgress the Bounds of Truth and Charity.

ESPECIALLY if we farther consider, that the Sin of Slandering is a high Breach

Breach of that Charity which is the Life and Soul of the Christian Religion, 1 Cor. xiii. the *badge of Christ's disciples*, John xiii. 35. and the very Temper and Constitution of such as are *born of God*, 1 John iii. 10. If the grand Principle of Charity be wanting, *all our deeds*, how specious soever, are *nothing worth*, 1 Cor. xiii. 3. But like the Sacrifices that wanted Salt, are unfavoury and unacceptable. If there be Malice in the Heart, the *Prayer is leavened*, and the *Gift at the Altar* unaccepted. It is the Duty of a Christian *to speak evil of no Man*, Tit. iii. 2. *To hope the best of every Man*, 1 Cor. xiii. 7. *To lay aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking*, 1 Pet. ii. 1. *To love one another with a pure heart fervently*, 1 Pet. i. 22. And in sum, all Christians are to *love one another as themselves*, and to *live as members one of another*; having the same Care one for another, and the same Concern for each other's Welfare, with the same

Sympathy in one another's Comforts and Sorrows, as the *members of the same body*, Rom. xii. 5, 15.

BUT how contrary to all this is the Sin of Slandering, which shoots poisoned Arrows against a Man's most valued Enjoyment, his Reputation? A Man's good Name is many Times his Livelihood, and by blasting this, you rob his Family of their Bread; and therefore our Laws in this Case allow any Tradesman considerable Damages, if he be maliciously aspersed. And the higher the Station of the Person is, so much the more heinous is the Offence, and the more advanced the Damages; as in the Case of a scandalized Nobleman. The best of the Heathens had always the tenderest Sense of any Injury done to their Name. The great *M. T. Cicero* says, 'That none but
' People of the most base Spirits, and
' the most flagitious and profligate
' Lives, could be negligent of their
' Reputation.' And it was the common

on Doctrine of their Moralists, that
since a good Name was one of the great
rewards of Virtue, every one ought to
prefer his Honour before his Life; and
for the same Reason, to be exceedingly
careful that he never injures others in so
sensible a Point. And therefore *Socrates*
used to say, ' That he had rather it
should never be said, that there was
such a Man as *Socrates*, than that it
should be said, he was guilty of any
Vice.' For indeed, the Slandering
and Backbiting of a Man, does not only
diminish the Comfort of his Life, but
likewise renders him less capable of do-
ing Good in the World. And in this
respect, the Slandering of a Minister
of God will be a more than common
aggravation of the Crime; for he will
not be capable of doing such Good in
his sacred Office as he otherwise might,
where foul Aspersions have lessened the
Esteem, and alienated the Affections of
those who are to partake of his Exhor-
tations and Advice. And although
he

I

he will have a competent Measure of Comfort in himself, if his own Conscience clears him, yet still he will not be so useful to others; for which the Slanderer must answer at last before *him that judgeth righteously.*

AND if there were any Bowels in the Detractor, it could not but grieve him at the Heart, to see the Sorrow and Affliction that he causelessly brings upon an innocent Person; and though he shifts off the Thoughts of this for the present, yet surely the Tears of the Innocent will one Day be more bitter to the Person that caused them, than the Person that shed them: Even when their Prayers to God to vindicate their Innocency, shall be heard, and He shall *reprove with equity for the meek in the earth,* and shall blow the Clouds that encompassed them upon the Faces of their Enemies, and turn all the Artillery of their evil Speeches against the Breasts of the Authors of them.

AND whenever the Slanderer comes to have Thoughts of Repentance, there will be this dismal Circumstance of his Sin, that will sit heavily upon him, to wit, that the Damage he has done is in many Cases irreparable. For when a false Report is set on foot, it runs many Ways, in Discourse, in Writing, by Sea and Land: And were the Author of it never so willing to recal it, he cannot do it: He may ask Pardon of the Person offended, and may sign a Retraction, and print and publish it, and do all he can to stop and stifle the Slander; but after all, it is not imaginable that everyone that has heard the Lie will meet with the Refutation of it; so that a full Reparation for the Injury is not practicable. And this will be matter of Grief, even after the most solemn Repentance. Though the Slanderer has by his Prayers and Tears obtained Forgiveness both of God and Man, yet this does not wholly stop the Slander; the false Report

Report runs on among those who have not heard it refuted; and such as have no Mind that it should be stopped, will still push it forward: And now the Fault has a new Aggravation, as committed against one that has been so kind and obliging as to forgive the Offence; which gives a deeper Sting to an ingenuous Mind.

THIS is one Reason why the heavy Weight of the Sin of Murder seldom wears off; though the murdered Person be supposed to have Time and Charity to forgive his Murderer; though the Fact be so privately committed that the Law can take no Hold of Him; and though he be truly penitent in the Sight of God; yet, forasmuch as the Blood of the murdered Man is *spilt as Water upon the Ground*, and can never be gathered up again, and no Amends can be made to the injured Person, or to his mournful Family, for the Trespas; the Conscience of the Murderer scarce ever
regains

regains its Peace. Even so likewise in the Murder of any one's good Name, the Reparation being usually impossible, the Guilt of it will be proportionably uneasy. He that robs a Man in his House, or on the Road, may make full Restitution for the Wrong he does; yea, he may add thereto the Overplus of fourfold, as in the *Jewish* Law: But in the Case of Slander, he cannot in many Cases restore a fourth Part; as in the fore-mentioned Case of a slandered Minister of CHRIST, by which, perhaps, the Slanderer has hardened many a Soul against his Ministry; or it may be against the Function itself, and so may have occasioned their eternal Ruin. Now what Amends can he make for this? And consequently, what Ground has he for a full and constant Peace within himself? Since this Rule in Divinity will ever remain firm, that such a Repentance establishes the greatest Peace in the Breast of the Penitent, which does the

the most fully abolish the ill Effects of the Sin committed.

Now since this Sin is so dreadfully great, one would expect that nothing but an immense Advantage could draw People into the heavy Guilt of it: But here there is no Kind of Proportion; for there is usually nothing gotten by it but the pleasing of a malicious Disposition, or a vain Delight in telling News or the humouring of such as are ill affected towards the slandered Person, or his Party. And here we may observe by the Way, what ill Manners it is to the Company, and what a manifest Defect in Breeding, or in Sense, to lay before them a Parcel of ill-natured Lies and Calumnies for their Entertainment; which is to suppose them ill-bred, as well as ill-natured, and withal very ill Christians, or otherwise; such Discourse of the Absent would rather be offensive than agreeable to them. And therefore, one would think, it could never be practised by Persons

of Education, much less of Religion, in any of their Meetings together.

BUT there is one common Covert for this, which is indeed a great Cause of it; and that is, when People who are of a Party in any Matter appertaining to Church or State, esteem it as a commendable Piece of Service to their Cause to bespatter their Opposites, right or wrong; or if they hear a little Matter, to enlarge upon it at their Pleasure. Those that are of their party, they think will be glad of such a Story, tho' never so foul or ill-grounded; and they fancy that the Cause they advance will justify all their Lies and Calumnies, though discharged against the greatest and most valuable Persons in Church and State. But let them be assured, that the very Name of Party is hateful to our supreme Lord and Judge, except in the Cause of CHRIST and Belial; and that all Lies and Calumnies are abhorred by him. And as he never reviled any one, no, not the Reviler,

viler, so has he enacted many solemn Laws in his holy Gospel, to suppress all Evil-speaking in such as bear his Name; as we see in the Scriptures before alledged.

BUT some may say, What must we do then when we hear ill Reports of any one? Must we stop our Ears, or run out of the Company, or impose on ourselves an uneasy Silence in Things which others take a Freedom in? The Reply is ready from the Direction of God Himself in his holy Word; we must not take up the Reproach, nor countenance the Malice, but must shew our Dislike to the Thing, and reprove the Tale-bearer, who may very pertinently be asked, whether he is sure of the Truth of what he reports? And if he fails here, he may well be asked farther, how he can in Honour or Conscience report a Thing which is so doubtful in its Original, and yet so pernicious in its Consequence? And a few such seasonable and truly Christian Suggest-

Suggestions may do a great deal of Justice to the Persons aspersed, and prevent the spreading of the Infection. For in this Injury, as well as others, if there were no Receiver, there would be no Thief.

AND though the Report should prove true, yet doubtless there are uncharitable and unseasonable Truths, which ought to be suppressed. The Sins and Follies of our Brethren are but a barbarous Subject for our Mirth and Entertainment. We must *speakevil of no Man*, in our common Discourse, to his Damage, where the mentioning of it, tho' true, is unnecessary and unuseful; but we must rather go privately to the Person himself, and acquaint him with the Report; and if it be true, and the Person impenitent, we may acquaint his Minister, or some grave Person with it, who may reprove him with more Authority. And we may in the last Place *tell it to the Church*, that he may be censured and proceeded against as Circumstances require, which is our blessed

blest Saviour's Direction in like Case
Matt. xxviii. 15.

AND now in the Close, let every reasonable Person consider, whether it be not an Extremity both of Sin and Danger and no less of Folly, with respect to both to become guilty of so grievous a Crime as this of Slandering, to compass any worldly End whatsoever; much more when there is little else in view but the meer gratifying of the Malice and Envy of our own wicked Hearts, in Service to the Devil. For he it is that is principally gratified and served by this Sin, which the Slanderer shapes himself exactly after the Devil's Image, who is described to be *the Accuser of the brethren* *Rev. xii. 10.* Yea, in this the Devil many Times served rather for Love than Hire, there being very often no outward Advantage to be reaped from it. But however, the Slanderer's Wages are very certain, and very great, even *everlasting fire prepared for the devil and his Angels*

gents, who are his *Angels* and Messengers, where the Offensive Tongue will forever cry out with unspeakable Anguish, *I am justly tormented in these flames*, except a very bitter Repentance prevents it.

THE Sum of the whole Matter is, that greatly concerns every one to be tender of the Reputation of another; not only as he would be so treated by others, but as he would be approved of God. And for this Reason, we must be *slow to speak*, and to receive Things of a contrary Nature. And for our greater Security, we must pray to the *holy and beneficent Spirit of God* to be our Keeper and Director, and to enable us to mortify all Malice, Envy, and irregular Passions; and to endue us with that heavenly Grace of Charity, which neither wishes nor works Evil to any one, but is ready on all Occasions, by its comely Vail, to cover a multitude of

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FROM
GAMING.

JOSIAH WOODWARD, D.D.

Late Minister of Poplar.

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A DISSWASIVE from

G A M I N G.

ALthough some sort of diversion and relaxation of mind may seem to be necessary for us in our present state of frailty; (for we are not of the nature of Angels, who are above these corporal entertainments) yet it is most certain, that no person in the short space of this provisional life can have much time to spare for diversion; considering that he has the great concern of eternal life to secure, and that this cannot be done but by the conquest of many sensual appetites, many worldly vanities, and many infernal enemies. And when such a person finds it necessary to divert himself, he ought above all things to look well, that no snares of the enemy lie hid under the diversion that he allows himself; because at this time his mind will be less ready to withstand the attack of the enemy, being, as it were, in the condition of a soldier, that has laid by his armour for a while, the more freely to recreate and disport himself.

We may lawfully, no doubt, indulge ourselves in some amusements, in order to refresh our bodies or our minds; and whilst this is the true reason and end of Game and Diversion, we are hence instructed in two points concerning it: First, That if there be any thing called Game, which is neither a recreation to our

body or mind, it is an unlawful thing, and must be shunned by all wise and sober persons as a canker and consumer of time, which is the most valuable of all earthly things: And, Secondly, That all such sports and games, which are manifest temptations to sin, and do many times expose men to ruin, are to be renounced with disdain, in christian prudence, and in point of conscience; it being a manifest christian duty to shun all foreseen temptations and occasions of sin, where no necessity constrains to it, and where the good proposed by it cannot in any measure counterpoise the evil which is to be feared.

When we call a man a *Gamesler*, or when he is addicted to gaming, we entertain no favourable opinion of him; but suppose either that he exercises himself in some unlawful diversion, or, if the game be lawful in itself, that it is faulty in the excessive use of it, or in the motives which induce him thus to employ himself: Let us inquire then, whether a prudent and sincere Christian may warrantably allow himself in the use of those games, without a diminution to that character?

Now here, in our first thoughts of the matter, we may be assured that some exercises of these games are unquestionably evil, though we should suppose the games themselves to be different and innocent. As if any one plays unseasonably, or on the Lord's Day, or on days of public humiliation, or in the proper seasons of prayer, or even so as to prejudice our necessary worldly business; or if any one plays at the

game

A Disswasive from GAMING. 5

...merely to get another's money; or if
...plays till he wrangles and affronts his com-
...ny; or if he plays too long, so that he ex-
...eds the reason and intention of diversion.
...these things are manifestly evil; and whosoever
...kes not due care, to secure himself against this
...urfold snare, we may without scruple, term
...habit of gaming a base and pernicious Vice.
...or it is in truth the mother of many vices;
...of idleness, vanity, and levity of spirit; yea,
...nurses at the same time the two opposite
...ces of covetousness and profuseness.

And here, in truth, it is even amazing to
...nsider, in what different, and almost contra-
...story circumstances, we shall behold the
...ger gamester; for he is at the same time both
...y and idle; in toil, and yet in play; diverted,
...d yet tormented; and, perhaps, also cheat-
...g, and cheated. He is in the same hour both
...rfeited with affluence, and pinched with pe-
...ry; and he is all the while excruciated be-
...ixt hope and fear, which is a mere rack to
...e mind, instead of a diversion.

I have a few things therefore to offer to
...onsiderate minds, with reference to this mat-
...r, and I pray God assist every one that pe-
...ses this paper with his grace, that he may ap-
...y it to his benefit in both worlds; for, I sup-
...se none are ignorant, that many persons
...ve, by the extreme vanity of ungoverned
...gaming, both ruined their estates in this world,
...d their souls in the other. Be it therefore
...ly considered that,

1. Gaming will be very likely to devour
...uch time, wherever it is allowed, which is a

6 *A Dissuasive from GAMING.*

very important consideration. For nothing can be to our advantage or comfort, that vainly consumes many of those precious moments which serve to all our purposes under the sun. For when time fails, nothing can be done.

I would therefore ask such as at any time are about to set themselves to gaming, what time they propose to spend in it? And to this some will answer, perhaps, that they design to pass away an hour or two; and others, that they intend to spend a winter's evening at it. But here, alas! very few are true to their time assigned. For even they who spend the longest evening in gaming, do too often intrench upon the next morning too. But if we suppose them to be punctual to their least allotment of time, and that they do break off when they have played an hour or two, the reckoning will swell high in time. For if an hour or two be given up to gaming this day, and as much to-morrow, or on many other days, alas! how great a share of the active part of our poor three score years and ten will be spent yea, squandered away in idle play, and in impertinent amusements, or, perhaps, in quarrels and random discourse, in coveting and striving for that which is another's, and in many other offences against God.

O Christians! how do you think to pass such reckonings as these with the great and holy God at last? Can you think that he will allow such accounts of your stewardship? do you not consider, that one single minute of that time which you now so prodigally waste, cannot be purchased with the whole world, were you master of it

A Disswaive from GAMING. 7

When you come to your last important moment! Will you not then cry out with that serious young Prince of ours in the last age, 'Oh, that I had now the hours that I have spent at Tennis! A play, for which more may be said, as being a wholesome bodily exercise, than for the sedentary and insignificant games of carding and dicing. And this leads us to a second consideration.

II. The games of cards and dice, in particular, administer no considerable exercise to the body, and they do exceedingly amuse and entangle the mind; so that they are falsely called by the name of diversions. We are told in History, that they were invented at the siege of some cities in *Asia*, as a contrivance to deceive the hunger of the besieged in those times, when towns were rather won by starving their garrisons by a long blockade, than by the speedier modern way of grinding them to powder by the means of heavy mortars and artillery; which shews the power of these games upon the minds of men, in that they were able to divert the sharpest and most impatient of all human appetites, those of hunger and thirst. Surely such a captivating diversion must needs be unsafe and unadvisable to Christians to employ much time in, whose minds ought always to be given up in a fit posture to do service to their Master, and to oppose the onsets and attacks of spiritual enemies, who are never far from us, but who usually invest us with formidable legions.

III. There is usually some apparent ill consequence of gaming, before such as set to it are it over. It too often sacrifices good company,

pany, good humour, and a good conscience together: Some broil or other usually arises or some indecent levity and jesting, or some excess in point of time, or otherwise; which will make a serious mind wish that it had not been admitted.

IV. We find nothing like these vanities in the lives of the holy Patriarchs and Prophets, nor in the life of our perfect pattern, the Lord Jesus Christ, whose *sheep hear his voice, and follow his steps*; and therefore we find no such trifling way of mis-spending time allowed by the holy Apostles and primitive Christians. But, on the contrary, the consuming much of our time on these, or such like things, has been condemned by learned and pious men of all ages. The canons of the church, and the laws of the land, express their dislike against gaming; and all such Public Houses as allow it are required to be suppressed, as nuisances to the community.

V. These games are called by the name of Pastime; but do we need any artifice to hasten the flight of our speedy and irretrievable moments, which pass away of themselves swifter than our very thoughts, and will soon cast us into the bliss or torment of an unchangeable eternity?

Methinks these considerations should prevent any thoughts of gaming, in all that would follow with advice in the conduct of their lives. As for such as act otherwise, they fall under a deplorable character, and all advice and counsel to them will be utterly lost. For instead of attending to the reason of these things, they

A Disswasive from GAMING. 9

will be apt to cry out, tho' indeed most absurdly, and say, What an intolerable preciseness is this? What, not so much as allow us game at Christmas? That festival will not look like itself without it.

But I pray you, Sirs, consider, that the vacancy from worldly business at this solemn time was originally and principally intended to give us leisure to worship God and to meditate on his goodness, in sending his Son for the redemption of mankind; and that it was by no means designed to be wholly spent in games and diversions.

We have more noble entertainment offered us always, particularly at the festival of our blessed Saviour's nativity before-mentioned. With what divine elevation of soul may we then, or at any time, contemplate or discourse of the marvellous compassion, condescension, and love of God, *who was manifested in the flesh*! And what infinite advantages are hereby opened to mankind; since by this the malice of the devil against men is effectually counteracted, and they are now made capable of being translated *from the power of darkness* to the kingdom of God's dear Son: yea, the sons of men may now become the adopted children of God, and attain a meetness for, and a title to, everlasting kingdom. Who can but praise the infinitely *wise, holy, and merciful God*, who hath by this astonishing expedient brought even his righteousness to act in the pardon of a penitent sinner, believing in Jesus: so that he can now be absolutely just, and yet a justifier

10 *A Disswative from GAMING.*

justifier of them that believe. The thankful remembrance of these things will be matter of noble, yea, of a heavenly joy; for we may be sure, the holy angels will join with us, when we sing, *Glory to God in the highest, on earth peace, good will towards men.*

We see then, a Christian needs not go a begging for pleasure at the devil's doors. He has more delicious feast of his own upon the hidden manna, even in that *peace of God which passeth all understanding*; and in that joy of the Holy Ghost which raises a joy unspeakable and full of glory. And these divine pleasures are almost as much better than the envy, malice, and passion, which the devil many times blows up in gamesters, as heaven is than hell. For as the holy spirit is the author of the divine peace and joy of holy souls, so we may well suspect, both from the extravagant passions and fierce emotions of gamesters in the heat of their play, and from their want of power to give it over, that they are very much actuated by evil spirits, who will, without doubt, be very forward to assist the students of their books, and the lovers of their devices.

O! what have they to answer for before the great and holy God; who make a trade of cheating and impoverishing of men by the pernicious artifices of gaming; who at once pretend to entertain, and design to destroy the brethren; like *Joab* to *Amasa*, with one hand they embrace, and with the other they stab.

How many young heirs have fallen a prey to this rooking generation of men? How many

apprentices have ruined themselves, and robbed their masters, to feed those cruel and insatiable horse-leeches? Enough to make every discreet young man resolve, even in common prudence, never to expose one penny to such merciless thieves and robbers; nor ever to expend the comfortable patrimony of their fathers in a foolish way of prodigality, which beggars a man without the least gratification of any reasonable appetite.

And as for such as make account of getting their livelihood by gaming, as by a more easy, and as they call it, a more genteel way, than by an honest trade: they are usually deceived and ruined by this their idle project. For they are hereby brought to an idle and luxurious way of life; and have no honest way to support these great expences, and the losses which often befall them in their play. They are too lazy to work, and too proud to beg; and there seems but one way left that can speedily supply their wants, which is that of robbery, and this seldom fails to bring them to the gallows. Or if we view their case on the fairest side, and suppose, that among the thousands that are beggared by gaming, there may be one instance produced of an estate gotten by it; yet this volatile sort of gain will soon appear to be an unblest portion, and is seldom transmitted to the third generation.

And yet, notwithstanding all the sin and misery that has been brought upon men by these means, some people may perhaps reply, that they cannot be so disobliging to the company, as to stand out, when desired by others

to

to play with them, because it would look like a condemning them of sin or folly. But on such an occasion, any one may without the least breach of manners reply, that tho' we do not any ways censure those prudent persons who were persuaded of the lawfulness of these games, and can secure themselves against the inconveniences that attend them; yet if we think them unlawful or inexpedient, they will be so to us, whatever they be to themselves; yea, if we are in doubt about them. And it would be but ill manners in any one to press another to a thing, for which he has made so solid and discreet an apology.

In truth, our condition on earth is so frail, polluted, and exposed to the wrath of God, and we have before us such awful indications of it, that a serious, yea, a sorrowful spirit does much more become us, and must needs be more safe and expedient for us than sport or pastime.

Upon the whole. Those wise and good people, who are not drawn to their diversions by any misbecoming motives, and can discreetly time the season and measure of them, who have a sure guard against the temptations and inconveniences which usually attend them, and do not find themselves unfit for better things when they have been at them: These persons will deserve to stand the fairest for licence to game, but will be the last perhaps that will allow themselves in it.

F I N I S



D I S S U A S I V E

FROM THE

S I N

O F

DRUNKENNESS.

by JOSIAH WOODWARD, D. D.

Late Minister of *Poplar*.

A NEW EDITION.

CORRECTED.

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A

D I S S U A S I V E

FROM THE

IN of DRUNKENNESS.

THE Vice of Intemperance is such an Enemy to all that is Virtuous and Religious in Man, yea, to all that is Decent and Man-like, that every one ought to rise up with Indignation against it as a Thing that degrades them from the Honour of Human Nature, and renders them more vile than the very beasts.

The poor senseless Brutes may by Accident be overcome with strong Liquors,

A 2

because

because they have no Reason to govern their Appetites, no Sense of Duty, Shame, no Foresight of Danger, no Fear of a future Judgment: And when the Dog turns to his Vomit, or the Swine wallows in the Mire, they do but so according to their Nature. But for the noble Creature MAN, that is made after the Image of GOD, and ranked in Dignity next to the glorious Angels; MAN that has Reason to inform him in the Will of his Creator, and a Conscience to awaken his Care to comply with it; yea, for a Christian, that has the Vows of GOD upon him, and stands fair for eternal Kingdom; I say, for this noble and noble Creature to part with his Reason, his Conscience, his Heaven, his GOD, for a little Drink more than he needs, yea, for such an Excess of Intemperance tends to his present Pain, Disorder, Shame, as well as to eternal Torment, is a most desperate Pitch of Sin and Foolishness, such as all People, when in their Senses cannot choose but condemn; and every Body must grant, that no Kindness in the World can be more seasonable, more valuable, than that which tends to lift Men out of the Mire of this noisome

and to bring them to the decent
honourable Estate of Christian So-
ciety.

And this is the Work of our blessed
Religion, according to that Exhortation
in the holy Scriptures, *Eph. v. 18.* "Be
not drunk with Wine, wherein is Ex-
cess, but be filled with the Spirit." As
it were said, "Know your divine
advantages, ye that live in the State of
the Gospel, and be not a Swine, which
amplify the richest Pearls under their
feet. Ye, who now Rave and Blas-
pheme, by Reason of Excess of Wine,
may, by a due Use of the Means of
Grace, come to be filled with the Holy
Spirit, and to be happy in the Service
and Favour of God, like the holy An-
gels. Wherefore consider the infinite
value of your heavenly Birthright, and
do not sell it, with *Esau*, for a few sen-
sual Draughts, lest with him, when you
come to see the Folly of it, ye weep
bitterly, and perhaps eternally."

It is the Misery of fallen Man, that
his Soul is sunk into the Flesh, and is
prone to follow carnal Inclinations, yea,
to make Provision for the Flesh to
fulfil the Lusts thereof;" which is as

absurd in Nature, as for a Prince to war on his Slave. Now, it is the Work of Reason, Religion, and the Grace of God, to amend this Disorder, by reducing the lower Faculties of the Soul into a just Obedience to the superior, and making both of them subject and obedient to the Will and Glory of God. And whereas sensual Pleasures are the usual Baits whereby Men are ensnared to Intemperance, and as it were bewitched to it, through the Inordinancy and Folly of their Fleshly Minds, it is absolutely necessary to Salvation, that through the powerful Assistance of the Holy Spirit of God in the due Observance of the Gospel Rules of Temperance, Abstinence, and Mortification, our Bodies should be kept in such order and Regulation, that they may be fit Instruments of our Souls in our Endeavours to serve and glorify God. And herein consists the Virtue and Grace of Sobriety, namely, in prescribing just Bounds to sensual Pleasures, that we be not drawn to Excess in Eating, Drinking, or other natural Actions thro' the Enticement of those agreeable Pleasures that attend them.

As to the particular Case before us
tha

of Drinking to Excess; it hath pleased God to make many Sorts of Liquors gustful and pleasant to our Taste, that we may thereby be induced to acknowledge the Goodness of God, who gives us of his good Creatures, as well for our Delight, as for our Necessity.— But here our Sobriety must stand on its Guard, to see that we keep to the Rules of Moderation, and be not drawn to Excess by the Humour of the Company, or the Pleasantness of the Liquor.

Our bountiful Creator has provided many Sorts of Wine, and other generous Liquors, for the Entertainment of Men, to be Cordials to us under the Impressions of our frail Bodies, and an Antidote to the over-heavy Afflictions that may befall us, *Psal. civ. 15. Prov. xvi. 6.* In these Cases, Wine, and such like refreshing Liquors, are of excellent Use to the Conveniency of human Life. And a Christian is in this Respect more kindly dealt with than a *Rechabite*, (*Jer. xxxv. 6.*) or *Mahometan*. But here's the Misery: What God has bountifully given us for good Ends, sensual Men abuse to waste and pernicious Purposes. What God gives us for Cheerfulness, Men abuse to

Drunkenness and Excess; and then our Cordial is turned into Poison, and our Wine into the Gall of Asps: For where Drunkenness prevails, all Virtue must needs decay, and all Vice is in a Way to thrive.

It is through the Breaches which this Crime hath made, that a great Part of that Flood of Sin, which all sober People complain of, has broken in upon us. And till this Vice ceases to be modish and common, yea, till it be duly exposed and suppressed, by the just Execution of the Laws made for that Purpose, all other Expedients for a Reformation of Manners will very much fail of their Design. And since such a Reformation would be the greatest Blessing that can come upon us, it will behove all wise and virtuous Persons to bring such Offender to the Correction of the Magistrate, as will not otherwise be reclaimed.

This Vice does a Person so much Damage, both as a Man and as a Christian, that where there is any Degree of Sense, Reason, or Conscience left, it must needs make some Impression upon him, to consider the Mischiefs which attend it. But because all Motives and Endeavours

to repress this, or any other Vice, will be in vain, without the Blessing and Efficacy of the Spirit of Holiness, I beseech the GOD of all Grace to accompany the following Considerations with his holy Spirit, that we may become mighty, thro' his Grace, to silence the Excuses, and mortify the Inclinations of Men to this Vice, and to raise in all that read them a most vehement and lasting Indignation against it. In order to which

I shall, in the *First* Place, consider the Mischiefs it does us as Men.

Secondly, The Mischiefs it does us as Christians.

I. It injures us as we are Men, by depriving us of the Use of Reason, which is the Excellency and the very Distinction of Men from Brutes. The wisest Person under the Disorder of Drink becomes a Fool, and commits a thousand Vanities and Indiscretions. The Drunkard has not the Speech, the Carriage, nor the Civility of a Man; but is wild, disorderly, and extravagant.

Man, as he is rational and wise, bears the Image of God; but Intemperance blots out that divine Resemblance; and

makes him more vile than the most despicable Brute. For the Brutes, tho' mean, are what God made them; but a Person overcome with Drink, is altogether unlike to, and more contemptible than even the meanest Creature of God's making. He has "turned his " Glory into the Similitude of the Ox " that eateth Grass, *or rather* of the Swine " that wallows in the Mire." It is usually said of a Person in Drink, that he is *not himself*; and it is true, for he does not act by the humane Principles of Reason or Conscience; but rather by the sordid Appetite of a shameless Beast, or the raving Fury of one that's possess'd by the Devil: So that he is no longer fit for human Conversation, but is a mere Nuisance and Disturbance to all that are about him; the Grief of some, and the Laughter of others. And the best that can be done for him is, to lay him somewhere out of the Way, till Time and Sleep have recovered his lost Senses. And then surely, when his Understanding returns to him, (as to *Nebuchadnezzar*) it will be as an Arrow to his Breast, to think what a Beast he has been,

een, and how many shameful Pranks
e has played.

And it is not only for the present that
his Vice disorders the Understanding,
but the Custom and Habit of it many
Times utterly besots Men, and makes
them Children in Understanding even to
their Death. Where Sensuality is ac-
customed to domineer over Reason, it
will at last establish its Authority, and
the Beast will exercise Dominion over
the Man: Which leads us to a *second*
Consideration.

II. This Vice makes People vile and
contemptible in the Sight of all Men.
Even their Servants and Inferiors deride
and contemn them, and the very Boys
in the Streets make their Sports with
them. Their ridiculous Behaviour moves
the Laughter of vain People; whilst
others, who consider the Matter better,
cannot but mourn over the poor besot-
ted Creature, and are ashamed that he
should be thought their Friend, or their
Acquaintance. And indeed, what Sight
can be sadder than to see one that is
made capable of Communion with God,
rendered unfit for Society with Men;

and to see a Man selling the Honour and Dignity of his Nature, and his Hopes of eternal Bliss, for the Pleasure of a little Liquor, whilst it is running over his Tongue. By this many Persons of Character and Distinction do make themselves vile and mean, and they lose the Respect which would otherwise be due unto them.

III. The Vice of Intemperance inflames Men's bestial Lusts and Passions, and lays their Reason asleep, which ought to guard them. And then there will be much the same Disorder, as when wild Beasts have slain their Keeper, and are got loose. For indeed the Case is much the same where unmortified Lusts and Passions are heightened by strong Liquors, and no Reason nor Conscience is left to curb or controul them. Hence comes Impudence and Shamelessness in the most unseemly Sins; like fed Horses they proclaim the Impurity of their Hearts and the Fury of their Lusts, in the very Streets, as well as when "they assemble by Troops in the Houses of Harlots," *Jer. v. 7.*

IV. I

IV. It exposes Persons to causeless Broils and Quarrels. Many People fall out in their Cups, they know not why nor how; insomuch that the Wise Man would have it taken Notice of as a Thing common to a Proverb, that he who "sits long, till *Wine inflame him*" and his Companions, "is like to have Wounds without Cause," *Prov. xxiii. 20.* When the Spirits of Men are fired by immoderate Drinking, they soon blaze out into a Passion at the least Affront, tho' but an imaginary one; and then the Blood of the Party is often shed to quench it.—How many Murders have been committed at Taverns, Alehouses, and such like Places within a few Years? And how great will the Cry be for Vengeance, where two such Sins as Drunkenness and Murder call at once to Heaven for Justice? How often have Men killed their nearest Relations, or dearest Friends, in their Drink, for which they have been ready to kill themselves, when they came to reflect upon it in their sober Thoughts? It was in such a Debauch as this that *Alexander* killed *Clitus*, one of the dearest and faithfullest Friends he had; and that
for

for doing one of the kindest Offices of Friendship, that is, Reproving.

V. In the next Place it creates diverse Kinds of Diseases, and makes this present Life but short and painful. For excessive Drinking brings Surfeits, Fevers, Dropſies, Palfies, and aching Head, Loss of Appetite, and what not: Some indeed, that are of a strong Constitution, may bear up longer than others under the Disorder it brings to their Bodies; but to all it is Poison, though it works more slowly upon some than others; and it fails not in the End to “bring down their Heads with Sorrow to the Grave.”

It has been long observed, and it is, alas! too manifest, that if the Sword has slain its Thousands, Intemperance has slain its Ten Thousands: And in many of those who make a Shift to outlive the common Practice of it, we see such manifest Decays of their strength, Vigour, Wit and Sense, that God seems to suffer them to live as Examples to affright others from such ill Courses. May God in his Mercy teach all that are concerned to take Warning thereby.

VI. A

VI. A Person in the Disorder of Drink is unable to shun the most apparent Danger. His eyes are blinded, that he cannot discern the Danger of a Pit or Precipice that lies before him, nor know his Friend from his Enemy. How many have fallen from their Horses, or tumbled into Pits, or fallen into Ponds, or been burnt in their Beds, in a Fit of Intemperance? Here, their own Weakness seems to threaten their Life; they reel and stagger like an Infant; they stumble at every stone that lies in their Way, and are ready to fall to their Ruin. And if by these, or any such Accidents, they come by their Death, in what a woful Condition must they appear before God, having died in the very Act of abusing his Mercies, and transgressing his Will.

VII. It begets in them a Contempt of Sobriety and sober Persons. The Psalmist complains that he was "the Song of the Drunkards," *Psal. lxxix. 12.* When *Nabal* was in his Wine, he railed against *David* the Anointed of God, as if he were a Run-away from his Master, *1 Sam. xxv. 10.*

I might

I might add, that it causes People to be imposed upon in their Dealings, and renders them a Prey to every designing Cheat. It makes them unfit for any Trust, and for any public Office in Council or War. It also blasts their Reputation and Esteem in the World; for there's scarce any Name more infamous than that of a Sot, or a common Drunkard.

And after all, it is a very wasteful Vice: it is never maintained but by unnecessary Expence, great Waste of Time, and Neglect of Business. How many starve the Backs and Bellies of their Families to maintain this expensive Vice? Inform us much that *Solomon* makes it a Proverb, that "the Drunkard and the Glutton " shall come to Poverty," *Prov. xxiii. 21*

Thus we see some of the Mischiefs of this Vice to us as Men: but alas! the one Half of its Damages is not yet called up; for if we look on this Sin with the enlightened Eyes of a Christian, we shall see far greater Mischiefs done by it. For,

1. It drives away the Holy Spirit of God. This is taught us by the Apostles

the Scripture before mentioned, *Eph.* 18. "Be not drunk with Wine wherein is Excess; but be filled with the Spirit." Where the disjunctive Particle [*but*] shews us, that we cannot enjoy both together. Our Excess will drive away our Sanctifier and Comforter. He is too delicate to dwell with the nasty spewing Drunkard. "For what Communion hath Light with Darknes; or Christ with Belial?" 2 *Cor.* vi. 15. Surely, if any deserve the Name of Sons of *Belial* (that is, Men without Yoke, Restraint, or Government) these are the Persons, for they are the most rude and ungovernable of all others. And besides,

2. This Vice unfits us for every spiritual and religious Action. The poor besotted Wretch cannot so much as think one sober Thought, or receive any Good by the pious Advice of others. What Order can there be in that Family where the Master of it is drunk? Is such a one fit to pray with his Family, or to instruct them in the Duties of Religion? May he not tremble to touch any holy Thing in such a polluted Condition? Has he not Reason to dread the Vengeance

ance of a Holy God upon such a disorderly Approach to Him? *Nadab and Abihu*, the Priests, the Sons of *Aaron*, are supposed to have drank too much when they offered *strange Fire* before the Lord because it is immediately added, *Lev. x. 9, 10*, "That neither *Aaron*, nor his Sons, should drink any Wine nor strong Drink, when they went into the Tabernacle, lest they die for it." It was always held as an Abomination to carry Swine's Flesh into the Temple; which seems to teach us, that all Persons of impure and ungoverned Appetites, are utterly unfit for Communion with the Holy God.

3. This Vice does very sadly waste the Conscience. It is of a dulling, besotting Nature: It drowns all serious Thought and Reflection, where it grows to a Habit. How many have been hereby seduced into all Exorbitances and Debauchery? It generally betrays Men to profane Swearing, Lying, Passion, filthy Language and Actions, and to any Ill. "He is, as *Salomon* says, like one that lieth on the Top of a Mast;" in which Case he cannot stir without endangering his Life, *Prov. xxiii. 34*. So a Person that is drunk, will

like to do every Thing amiss that he sets himself to, and to be overcome by every Temptation that lies in his Way.

4. Intemperance pulls down dreadful Wrath upon the Person that is guilty of it in this Life, and that to come. The Book of God is so full of Woes against them that they appear like a Multitude of Spears set in Array against the Person that treads in this forbidden Path. "Wo unto the Crown of Pride, the Drunkards of Ephraim," *Isa. xxviii. 1*. "Wo unto them that rise up early in the Morning that they may follow strong Drink, that continue until Night, till Wine inflame them," *Isa. v. 11*. "Wo unto him that giveth his Neighbour Drink, that putteth thy Bottle to him, and makest him drunken also, that thou mayest see his Nakedness. Thou art filled with Shame for Glory; the Cup of the Lord's right Hand shall be turned unto thee, and shameful Spewing shall be on thy Glory," *Hab. ii. 15*. "No Drunkard shall inherit the Kingdom of God," *1 Cor. vi. 10*.

Surely, where there is not perfect Fidelity, these Terrors of the Lord will
in

in some Measure over-awe Men. For it is very dismal to consider, through what crooked and uneasy Paths they pass on to the Place of everlasting Torment; where their Mouths will probably be parched with greater Heat than others, in Proportion to their former Excesses, and they will for ever want a Drop of cold Water to cool their Tongues. And then, it will be but little Comfort to think of the Bottles and Barrels that they have drank in waste in their former Life; yea, that very Thought will for ever give Fuel to their Flames.

Let those that are strong to drink Wine, or strong Drink, consider this; and such as entice or compel others to drink more than is fit. It is so natural to leave every one to his Liberty in this Point, that a Heathen Emperor provided for it by the Law, *Esther* i. 8. "The Drinking" (at a most generous Entertainment) "was according to the Law, none did compel."

These Things being considered, we even beseech Men, by all that is dear to them in both Worlds, to disdain a base Vice, which adds so much to their present Reproach and Damage, and to their eternal Torment and Confusion.

We

We persuade you by the Love ye bear yourselves, my Brethren; as ye desire the Continuance of your present Life and Health; as you regard the Honour of Human Nature, or tender your Reputation, that you abhor a Vice, which destroys all these Enjoyments.

Yea, we entreat you by that which ought to be dearer to you than your Lives, even by the Love and Fear of the great and good God, as you value his Favour, and would not fall under his everlasting Vengeance, that you would instantly discard this destructive Vice, and that you would WATCH and BE SOBER.

Come out of the senseless Amusements of this besotting Sin, my Brother; shun the Company, the Drink, and the Occasion which leads you into this Snare, and thereby into the Bottomless Pit. Look up to Heaven, I beseech you, before it be utterly lost; frequent the Company of good and sober People, and entreat them to watch over you, and to admonish you in the Lord; and above all, beg the gracious Conduct of God's Holy Spirit, by earnest and continual Prayer; and be sure to frequent all God's holy Ordinances, and to improve all good
Motions

Motions put into your Heart from above. And think often upon the Mischiefs of this Sin in both Worlds, with an awakened Expectation of a Judgment to come.

But if our most affectionate Persuasives take no Place upon you, try the Power of other Restraints; as we deal with our best Friends, when they are bereaved of the Use of their Reason. And we cannot but entreat all sober Persons, as they would do you Good, or do Honour to God, that they would put you to Shame before the Magistrate, to restrain you from destroying yourself, and pulling down Calamities and Judgments upon the Public. If you saw a Person in a furious or drunken Fit, casting Fire-brands upon all the Houses he came near, you would think all those People worthy of great Blame that did not lay hold on him, and bring him to Justice. And in very Truth, every scandalous Transgressor does great Mischief to his Neighbour; for by Reason of these Things, where they abound without Controul, the righteous Judgments of God come upon a Land, till it be made a Reproach and a Desolation.

Upon

Upon the Whole: If no Entreaty nor Affliction upon Earth will reclaim the excessive Lover of his Drink, a very short Time will convince him of the Unreasonableness and sad Consequence of so doing; even when he shall receive Summons by some Disease, or some sudden Accident, (perhaps of his own procuring) to appear before his great and terrible Judge: Then will a Cup of Trembling be put into his Hands, as in the Case of *Belshazzar*, and he must drink of the Cup of God's Wrath for ever. Then will the most besotted Wretch begin to think soberly both of Vice and Virtue; and cry out on the Folly of pleasing himself in that sottish Way of Life, which first robbed him of his Reason, then of his Conscience, then of his God, and then of his Heaven.

"The prudent Man forseeth the Evil, and hideth himself; but the Simple pass on and are punished," *Prov. xxii. 3.*

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**A SERIOUS
REFLECTION**

ON THE GRIEVOUS SCANDAL OF

PROFANE LANGUAGE

IN

CONVERSATION.

SIR,

THE Profane Speeches you uttered

when I was last in your Company,
ve raised such a Horror in my Mind,
at I cannot ease it any Way but by
stating my Sentiments plainly to you,
the Case requires; and I pray God
re you and me a just Sense of the
ole Matter, for the Sake of his dear
n.

Had I had Courage to have stood up
ldly, as I was in Duty bound, in the
use of Almighty God, and for the
onour of His Holy Name; or at least

manifested a deeper Sorrow for those Passages which were contrary to the same, I might have escaped that Guilt and Regret which my shameful Silence and Disregard have brought upon me. But my silly Shamefacedness, with a fancied Point of Manners, and the Conceit of a more convenient Season, did most unworthily bridle my Lips from reproving your Profaneness, and too much stifle my Resentment of it, contrary to the Dictates of my Reason and Conscience.

And now I am full of Sorrow when I consider, that I am never like to have such an Opportunity again, in which the same Company may be, as they might then have been, awakened to their proper Duty in this Case by my Example, or might at least have been Witnesses of my Protestation against your insufferable Blasphemies. I consider further, that it is the most shameful Thing in the World that any one should be more bold in the Service of malicious damned Devils, than others for their infinitely loving and merciful God. This is a Weight of Shame and Guilt which I cannot bear, and is enough, without infinite Mercy, to sink me into eternal Destruction; and all this

owing to the Froth and Poison of your
godly Lips.

As to the Point of Manners, which
I suppose to be infringed by the Per-
son that reproves a public Swearer as
publicly as he proclaims his Impiety,
there is no Ground at all for this Accusa-
tion. The Breach of Manners is clearly on
the Swearer's Side, for that he rudely af-
fronts the whole Company, by dishonour-
ing and basely treating their dearest
friend, their greatest Patron, their nearest
relation, and their most gracious and
glorious Prince; yea, the Author of their
life and Happiness, that is, their God.

This, this is that which creates my
horror, and sharpens my Grief: I had
not the Heart to stand up for the greatest
and best of all Beings. I did not truly
resent an Affront done to Him, in whom
I live, and move, and have my being;
and who does me Good every Moment:
I saw infinite Majesty and Glory scorned,
and shewed no Dislike to the abominable
act. I heard infinite Goodness and Ex-
cellency treated at a vile Rate, and I
consented, by my base and cowardly Si-
lence, to consent to it. Oh! may that
Great and Generous Goodness, which

spared you when you blasphemed, forgive my shameful Omission to reprove you for so doing, and inspire me with such Zeal and Courage for the future that I may never again omit a proper Season for it. And I pray God to give you his Grace, that you may never indulge yourself in such hateful and horrible Speeches, which dishonour Almighty God, and wound all but senseless Men.

You may perhaps think, that I labour under an unreasonable Tenderness of Conscience, and that neither You nor I are in such Danger as I apprehend on the Account of a few Words spoken in common Discourse. But how can we think so when the Judge of the World hath said, *By thy Words thou shalt be justified, and by thy Words thou shalt be condemned?* Mat. xii. 37. You may assure yourself, that your late Swearing, you spoke Words that are enough to condemn you for ever, for God will not hold them guiltless that take his Name in vain: And alas, I do not resent it so as to shun a Share in the Condemnation. For as in the Case of Treason, if we hear treasonable Words and do not speedily discover them to some Magistrate with just Dislike, we contri-

Part of the Crime; so this Case of Conscience seems to be; and so the Indictment runs, we see, at God's Bar, *Prov. xix. 24. He beareth cursing, and bewrayeth it not*; which seems in the foregoing Words to be likened to a Man's concealing of stolen Goods, which makes him Partner with the Thief. He did not discover it to the Magistrate, as in that Case, and in that of Treason, the Person ought to do, that would not be condemned as an Accomplice in the Crime. And for this Reason, I am concerned that those Ten Days are elapsed, in which we are ordered by the Law of our Land to give Information to the Magistrate, of this intolerable Offence against God; otherwise I should appeal to him in the Case before us, as hereafter I intend to do on the like Occasion. For I cannot but think it an inexcusable Fault, for any Christian to neglect those useful Assistances which the Civil Power offers us, to remove the Scandals of our Religion, and prevent the Judgments of God. And they are pitiful Soldiers indeed, that desert the Interest of the Captain of their Salvation in so good a Work, for any Reproaches that unreasonable Men

may cast upon them; which, if we consider with what awful Vows and Pledges we list ourselves Soldiers in the Militia Church of Christ at our Baptism, appear to be a very base and a very odious Unfaithfulness.

As to the profane Swearer himself, he seems to be an open and impudent Deserter from the Prince of Light, and a loud and earnest Abettor of the Cause of the Prince of Darkness. He plainly bears Defiance to God, and commits a manifest Outrage, not only against his Baptism, but against all Religion, both Natural and Revealed. A sensible Heathen would tremble at his daring Impiety, as well as a Christian or a Jew. There is such a Violation of Reason in it, that he that is habituated to it, must be accounted either mad or stupid. Either he has no Understanding, or he does not use it. He does not know, or does not consider, the terrible Consequence of provoking an Almighty Being, to take Vengeance upon him.

Let me therefore entreat you to consider the infinite Majesty, Glory and Excellency of God, which are visible in all his Works: Look up to the glorious Fa-

rick of the Heavens; consider the Beauty, Order, and Number of all these manifold Luminaries above: Though they are immensely great, and innumerable many, yet what exact Distances do they keep, and how punctually do they observe the critical Moment of their Rising and Going Down? Can this be without the Direction of infinite Wisdom, the support of infinite Power, and the Dispensation of infinite Goodness? Can any reasonable Creature question the Being, the Excellency of the Lord of this host, when we see it mustered, marshalled, and marched, by such exact Rules and Orders? The *Psalmist* truly observes, that the *Heavens declare the Glory of God*. How great and marvellous must the Creator of these Things needs be! Who can conceive the least Degree of his glorious Majesty; or tell us how happy his adopted Children are, and how stretched his Enemies? How great and sinous must every Offence against such infinite Majesty appear to be, and what Punishment does it deserve? O, now look round also on the Face of the earth, where you behold innumerable hosts of living Creatures, each of them

wonderfully made, and no less wonderfully provided for, and disposed of by the stated Orders of their good Creator; and every one of them peculiarly constituted, shaped, and inclined, according to its Use and Post in the Universe. If we curiously trace the rising Degrees of Life and Excellency through the numerous Kinds of living Creatures, which fill up the wide Distance betwixt a poor little Muscle, which only discovers its Life by a small Motion; and a glorious Cherub, whose Excellency we cannot conceive. And if we observe all along, how near the highest Creature of one Kind comes to the lowest of the Kind above it; yet the various Species or Kinds of Creatures are all along preserved distinct and entire, and lead us by Degrees nearer and nearer towards the glorious Creator of all. I say, if we consider these Things with the Reason that God has given us, we cannot but break forth in the highest Admiration of the glorious Creator; and say with the Psalmist on the like Occasion; *O Lord, how marvellous are thy Works, in Wisdom hast thou made them all!* in a depth of Wisdom indeed, past our fathoming or finding out.

Our Admiration will farther increase upon us, if we consider that little World of Creatures which cannot be seen by us without the Assistance of those curious Glasses, which the late ingenious Inquirers into the Works of God have found out. For it will puzzle the most accurate Naturalist to describe to us the wonderful Workmanship of God, in the Position, Connexion, and Correspondence of the various Parts of a Creature not so big as the Thousandth Part of a Grain of Sand; of which there are Swarms almost over the Face of the Earth, and even in the Bodies of living Creatures.

If we farther consider the wise and orderly, tho' sometimes mysterious Steps of Divine Providence, as they lie before us in all Histories, and even in our own common Observation, we cannot but see the great Wisdom and Goodness of God. Yet, if we do but look back for about fifty Years on the Affairs of our own Nation, and consider the wonderful Deliverances, Revolutions, and Victories, wherewith God hath graciously favoured us, and hitherto disappointed the Hopes and Efforts of the grand Enemy of our Religion and Liberties, and yet withal

forely chastised us for our Sins all along; we shall even be forced to a serious Acknowledgment, that *there is a righteous God that judgeth the Earth.*

But to direct you to a more plain and perfect Declaration of the Sovereignty and Perfections of Almighty God; look I beseech you, into the Holy Scriptures which are his Oracles, and observe there what terrible Plagues and Destructions the Sins of Men have brought upon them in all Ages of the World; in which some notorious Sinners have been destroyed by a Deluge of Waters; others by a Shower of Fire from Heaven; other some by the gaping Earth; and others by stormy Winds; which shews us, that the Creator of all Things can make the very Elements, which are naturally the necessary Means of our Subsistence, the Means of our speedy Destruction. Yea, He can arm the whole Creation against us, and make all his Creatures, from the *lofty Stars* in the Firmament, to the *creeping Things* on the Earth, to fight against us till we are destroyed. The Sword, Famine, Pestilence, and Thunderbolts, are but a Part of God's dreadful Artillery; and, what is worst of all, *God is able to destroy*

They Men both in Soul and Body in Hell;

every thing which too many abandoned Wretches commonly call for, and challenge at his righteous Hands. O odigious Folly! Horrible Impiety! leading most certainly to as prodigious and horrible an End.

Ah! how dreadful is the Wrath of our Almighty Lord God? Who can stand before Him when once He is angry?

In any Madness equal that of the profane Swearer? How can any one pre-

sumed to Reason or Discretion, that offends such a Being, and incurs his eter-

nal Wrath, for a few ill Words, which afford no Manner of Pleasure or Advan-

age? You may think that God is patient, and so He is, or you had before

now been in the Pit of remediless Torments; But be you assured, that He is

Just as he is Merciful, and he hath actually recorded every Oath, Impre-

tion and ill Word, that you have spoken in your whole Life; (a long and dis-

mal Catalogue without Doubt) and infinite Justice will require Satisfaction for

every one of them: So that except you

repent, which is no easy Matter, you would have been better for you, that

God

God should have smitten you dead in the Spot, upon the first Act of Profaneness that you committed; for then the Measure of your Sin had been less, and your Torment might have been less in Degree, tho' eternal likewise in Duration. Whereas now, by your going on to multiply your Transgressions, you have as it were thrown so many Faggots more into the eternal Flames, to make them the more terribly tormenting.

- These Things are so certain, and of such infinite Consequence, that I cannot but beseech you, with the utmost Earnestness, to consider your Ways, and to set yourself seriously to pray to God for his Grace, and Mercy in our Lord Jesus Christ, before you be for ever debarred of that inestimable Privilege; which when you die, and alas! how soon may that day be your Case.

- Retire therefore, I pray you, as soon as you can, to your Chamber or Closet, and fall devoutly on your Knees before God, and bewail your Sins, and beg the Assistance of his Holy Spirit, to enlighten your Mind, and renew your Heart, and to amend your Life, thro' the Means which He hath appointed in the Gospel of our Lord Jesus Christ, the Saviour of sinful Men;

en; and fix in your Mind always the
olute Necessity of changing your un-
ly Life; because a holy God cannot
aintenance or embrace a profane Pro-
gate, whilst he continues so. Wherefore
yourself to a new Manner of Life,
ro' the Grace of God, and do it with-
t Delay, or it may never be done, and
en you will certainly perish for ever.

You cannot deny, but you would do
ore than this to get a great temporal E-
te; and that you would submit to a ve-
difficult Course of Physick, to be cured
any dangerous Disease of your Body;
d why will you not be as just to your
ecious Soul, and to your eternal Estate?
e assured, there is a very glorious State
ove, where holy People will be perfect-
and eternally happy: And we may be
uch surer of attaining it, if we give all
udent Diligence to secure it, than we
n be of getting or enjoying worldly
ealth; because the Promises of Grace
d Glory are more absolute and positive
such as duly seek them, than those
hich relate to temporal Things. And
erefore how vain are they, who spend
emselves and their Time in pursuing
ubbles, when with the same Labour they
ight possess inestimable and everlasting
iches?
Where-

Wherefore I farther entreat you to consider your truest and greatest Interests and come to wise and sober Resolutions of resigning and conforming yourself wholly to the Will of God, who grants to all his faithful Servants a Title to his eternal Kingdom of Glory under his Hand and Seal, in his Word and Sacraments. And I beg you to come to this necessary Determination instantly and unalterably, as the Importance of the Case requires, and the infinite Weight of the Motives to it tends to fix you.

Consider, I pray you, do you believe that an infinitely Great, Wise, and Righteous God governs all Things, and will bring all Men to Judgment? And will you, can you offend Him any more by your profane Lips, or any other Way of Offence against Him? Dare you challenge his everlasting Vengeance any more? Can you suffer your Soul to lie on the Brink of eternal Ruin any longer, without Concern? Can you despise such a brave and honourable, such a sweet and comfortable, such a reasonable and advantageous Way of life, as the God that made you directs you to, which his Son's Blood was shed to restore you to a Capacity of, and in which the holy Spirit

spirit graciously waits to conduct and confirm you, with a Joy inexpressible in the Way, and a Glory inconceivable at the End.

Can you now deliberately quit this Hope, and give yourself to the Delusions of evil Spirits, already damned, who seek to make you as miserable as themselves; and will rejoice to see you bound with *chains of everlasting Darkness*, as they are? Will you not be prevailed upon to take care of your own Life and Happiness, which the very Beasts cannot be forced to relinquish; and to cease to make Provision for your own everlasting Torment? Is yet you may prevent it, but I cannot say that the same Possibility will remain with you To-morrow; because nobody can tell *what a Day may bring forth*; for Death will render all the Means of Salvation ineffectual; and will fully instruct the unbelieving Sinner in the Doctrine of God's righteous Retributions in the other World, which he would not duly learn in this; and then what will all your vain Pleasure in Iniquity profit you?

What are you now the better for all your past Sin? Is not the poor little Pleasure of it gone? and has it not left a Load of

of Guilt upon your Conscience, with fearful Expectation of Judgment? And if you live longer in Sin, thus it will be at last, when nothing of all your sinful Indulgences will be left, but the Shame and Regret, the Guilt and Punishment to them, which will remain with such as die in their Sins to all Eternity. On the contrary; what can you lose by Religion; yea, what vast Advantages will you reap from it! It will give you Peace in your Mind, Honour among Men, and Comfort in all Events of Earth; and will not fail to bring you everlasting Rest, Bliss, and Glory hereafter. And all you will lose by it, is the usual State of Things, will be, that you cast away the Filth, Shame, and Torment of inordinate Desires, ill Speeches and base Doings; instead of which you will enjoy a State of Sanctification and Honour. And then God will condescend to converse with you in his Ordinances, and bless you in your Enterprises and Enjoyments. And whether you sit in your House, or travel on the Way, or sleep in your Bed, you will have the Satisfaction of God's Presence with you, and of the guardianship of his ho-

Angels about you; *that all Things*
shall work together for your final Good;
and that if you were now to die, you
would go to everlasting Happiness.

What a blessed State of Life is this;
how truly honourable, sweet, and hap-
py! What a Wonder is it that all Men
do not follow the Lord the Life, their
only Saviour and Redeemer; and that
all Places, where this blessed Gospel is
preached, are not crowded with affection-
ate *Hearers and Doers* of his Will? In
short, it is a Wonder that all the World
does not run after Him. None ever
showed such Love to Mankind; none
ever offered such Rewards to the mean,
for sincere Services of Men. He bears
the Chastisements of the Sins of his Peo-
ple. He washes away their Filth in his
own Blood. He heals their Wounds,
bears their Burdens, redresses their Griev-
ances, pities their Infirmities, wipes away
their Tears, succours them in Danger,
leads them by the Hand, carries them
in his Bosom, pardons their Sins, pleads
their Cause, justifies them freely, and
saves them eternally. O, who can ex-
press the Blessedness of such a People, or
the least Part of the Happiness of the
Persons

Persons that are in such a Case! There is no fanciful Gilding of the pious Christian's Condition, but what they feel in the just Exercise of their Faith, Hope and Love. We can bring you to many that praised be God, who can by a blessed Experience testify the Truth of the great Enjoyments of Religion here, which we have before hinted, and can with joyful Attestation say, *Great Peace bringeth they that love Thy Law, and nothing shall offend them. Blessed is the Man that walketh not in the Counsel of the Ungodly. — Godliness is profitable to all things, and hath the Promise of the Life that now is, and of that which is to come.*

But as for you, whilst you go on in your ungodly Life, you are not only a Stranger to those divine Joys, but are in Danger of everlasting Misery. Forasmuch as you daily profane the Holy Name of God, you demonstrate that neither the Love nor the Fear of God is in you. And therefore, as to your present Case, you are lost and undone; and if you die thus, you will be as surely damned as the blasphemous Devils are; as will also all ungodly Men.

But as you have a Saviour offered you

Profane Language in Conversation. 21

O blessed Jesus, who, tho' he has left the
fallen Angels in Chains that are never to
be filed off, yet he offers to become a
merciful and loving Saviour unto Men;
for He took not on Him the Nature of An-
gels, but the Seed of Abraham; and He
now offers you your Pardon and eternal
Life, if you will from henceforth commit
yourself to his Conduct in the Ways of
his holy Gospel, in the Exercise of a re-
newing Repentance, and Faith unfeigned.
Be very speedy, therefore, and very
artful in your Acceptance of these Terms
of Life and Salvation, and suffer not
your inestimable Talents to be buried by
excusable Negligence and Unbelief.
Reverence from henceforth the great and
mighty Name of Almighty God; sanc-
tify with a just Regard his holy reserved
Day; be serious and constant in attend-
ing on his holy Word and Sacraments;
accustom yourself to good Thoughts and
pious Discourses; be deeply humble
and meek; meditate often on the Com-
mands, Promises, and Threats of a right-
eous and unchangeable God; delight
in the Company of pious People, who
will greatly further and comfort you in
your holy Life; pray often, with Fervency

of Spirit and Brokenness of Heart; look unto Jesus, your exalted Prophet, Priest and King; live in Purity, Contentment and Charity; abound in the Love of God; and ever think of this Life as a short Passage to an eternal Estate, and desire Heaven as your final Rest, thro' the Merits of the Lord Jesus Christ, and the Sanctification of the Holy Ghost.

Our God is infinitely Gracious: He will accept the meanest Sincerity, and will cherish, not quench, the first Kindlings of Repentance, and the first Inclinations of Love towards Him; but He will reject and abhor all Hypocrisy, tho' never so splended in outward Appearance.

Wherefore give God your Heart; be upright in all you do: Your Time of Labour cannot be long, but your Time of Rest and Reward will be everlasting.

That it may please God to direct you by his Grace, and thus to accept you thro' his Mercy in our Lord Jesus Christ is the unfeigned Desire of my Soul, and the only Aim of this Letter, from

Your affectionate Friend

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BY WAY OF

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A

CATECHETICAL INSTRUCTION, &c.

Question.

WHAT are the chief Truths of the Christian Religion?

Answer. (a) First, To acknowledge the only GOD.

(a) Rom. i. 20, 21. Heb. xi. 6.

Q. What is GOD? and what are his Perfections?

A. GOD is a (b) Spirit, (c) infinite, (d) eternal, (e) without Beginning and without End, (f) Creator of all Things, (g) every where present, (h) knowing all Things, (i) infinite in Power, (k) in Wisdom, and (l) in Goodness; and (m) in the Unity of this Godhead there be three Persons of one Substance, Power and Eternity, Father, Son, and Holy Ghost.

(b) John iv. 24. (c) Psalm cxlvii. 5. (d) 1 Tim. i. 17. (e) Rev. xxii. 13. (f) Gen. i. 1. (g) Psalm cxxxix. 7—10. (h) 1 Sam. ii. 3. (i) Matt. xix. 26. (k) Psalm cxlvii. 5. (l) Psalm cxlv. 9. (m) Matt. xxviii. 19.

Q. Doth not this destroy the Unity of the Godhead?

A. No; Because (n) the Son is of the Substance of the Father, (o) begotten from all Eternity, very GOD of very GOD; and (p) the Holy Ghost

is also of the same Substance, and together with the Father and the (q) Son, is one GOD blessed for evermore.

(n) John i. 18. Heb. i. 1-3. (o) John i. 1-3, 18. (p) John xv. 26. John xiv. 26. (q) 1 Tim. i. 17.

Q. What is the next chief Truth of the Christian Faith?

A. To believe that (r) JESUS CHRIST is the only begotten Son of GOD, (s) by whom he also made the Worlds, who (t) having dwelt in the Bosom of the Father from all Eternity, and (u) being the Brightness of his Glory, and the express Image of his Person, was (x) in the Fulness of Time appointed by the Father, sent into this World, and (y) took the human Nature upon him, being born of a pure Virgin, and (z) dwelt among us, being (a) in all Things made like unto us, Sin only excepted.

(r) John i. 17, 18. (s) Heb. i. 2. (t) John i. 18. John xvii. 5. (u) Heb. i. 3. (x) Gal. iv. 4, 5. (y) Matt. i. 22, 23. (z) John i. 14. (a) Heb. iv. 15.

Q. To what End did GOD send his Son into the World?

A. It was (b) that he might be a Mediator between GOD and Man; (c) that

veal his Will, (d) be a Propitiation for the Sins of the whole World, and (e) destroy the Works of the Devil.

(b) 1 Tim. ii. 6. (c) John xv. 15. Heb. i. 1, 2. (d) Rom. iii. 25; 26. (e) 1 John iii. 8.

Q. What made such a Mediation and Propitiation necessary?

A. The (f) Disobedience of our first Parents, *Adam* and *Eve*, who, being seduced by the evil Spirit, (g) disobeyed the positive Command of GOD.

(f) Rom. v. 12, to the End. (g) Gen. iii. 6. and also Gen. ii. 16, 17.

Q. Did this Disobedience affect their Posterity?

A. Yes; For (b) they incurred by this Disobedience GOD's Wrath, and forfeited their Right to Life and Happiness, which otherwise they should have enjoyed as the Reward of their Obedience; and, having thus corrupted their Nature by Sinning, they conveyed the like Corruption to their Posterity; so that by Nature we are (i) all born Children of Wrath, and (k) subject to Death temporal and eternal.

(b) Rom. v. 12, to the End. Eph. ii. 3.

(i) Gen. iii. 17—19.

(k) 1 Cor. xv. 22,

Rom. vi. 23.

Q. Was it only to remove this original Sin of our first Parents that CHRIST came into the World?

A. No; For (l) the original Depravity of our Nature is in every one of us followed with actual Transgressions of our own; so that every Man being also an actual Sinner, stands thereby more in need of being reconciled to GOD.

(l) Rom. iii. 19—27.

Q. By what Means did CHRIST effect this Reconciliation between GOD and Man?

A. By (m) taking the human Nature upon him, and (n) therein paying a compleat Obedience to the whole Law of GOD, and (o) offering himself an expiatory Sacrifice on the Cross for the Sins of the whole World, he thereby, as (p) Mediator between GOD and Man, became (q) the Author of eternal Salvation to all that believe in, and obey him.

(m) Heb. ii. 14—17. (n) John iv. 34 and also John xvii. 4. Luke xxiii. 41. Rom. viii. 1—4. (o) Heb. x. 14—18. (p) 1 Tim. ii. 2, 5. Acts xvi. 30, 31. (q) Heb. v. 9.

Q. How did JESUS CHRIST prove his Mission to be from GOD?

A. Various Ways.

First,

the CHRISTIAN RELIGION.

8
7

First, By (r) an exact Fulfilling the many ancient Prophecies concerning the MESSIAH, which are contained in the Old Testament.

(r) John v. 45—47. Luke xxiv. 25—27.
—47.

2dly, By (s) the many Miracles wrought by him for the Confirmation of his Doctrine's coming from GOD, and which were of that Kind, that they mainly surpassed all the Power of human Nature; for by (t) his Word only the Blind received their Sight, the Lame walked, the Lepers were cleansed, the Deaf heard, and the Dead were raised up; all which were wrought before many Witnesses of undoubted Credit.

(s) John x. 25, 37, 38. John xiv. 11.
Matt. xi. 2—5. Luke vii. 19—22.

3dly, By (u) the Holiness of the Doctrine itself preached by him, being such as deserved the (x) Approbation that was given to it by GOD, it being wholly calculated to advance his own Honour and the Happiness of Mankind, (y) banishing Idolatry, Superstition, and Vice out of the World, and planting, instead of them, the Knowledge and Worship of the one true GOD

and his Laws, and the Practice of all manner of Virtues.

(z) John vii. 16—18. (x) Matt. xvii. 1—5.
(y) John xvii. 16—18. John x. 10. John iii. 17—22. Mark xii. 28—34.

4th/y, By (z) GOD's raising Jesus from the Dead, and taking him up in a visible Manner into Heaven, and thereby declaring to all the World his Approbation both of him and his Doctrine. Now that he did raise him from the Dead, and take him into Heaven, is a Truth than which nothing can be ever better attested; for (a) he shewed himself alive, after he had been put to Death, to his Disciples, and convinced them by many infallible Proofs of his Resurrection, such as conversing with them forty Days, eating and drinking with them. He was seen by (b) above five hundred Persons at once, and afterwards ascended into Heaven in public View; the Truth of both which many of the Eye-Witnesses sealed with their own Blood, induced to it by no worldly Advantages: For it pleased GOD, upon the first Planting of Christianity, the Professors of it did, (c) according to the Forewarning of their Master, expect

ect and meet with Persecutions and Discouragements of all Sorts; that it might more manifestly appear, that what supported them was the Truth of their Cause, and the Rewards which GOD promised in a future Life to their suffering for his sake here.

(z) Acts xvii. 30, 31. Rom. i. 4. John ii. 8—22. Matt. xii. 39, 40. Matt. xvi. 21. Matt. xvii. 22, 23. Matt. xx. 18, 19. (a) Acts 3. (b) 1 Cor. xv. 4—8. (c) Matt. x. 16—18, 21, 22, 24, 25, 34—36. John xvi. 33.

5thly and Lastly, By the fulfilling of such Prophecies, as he himself had delivered while he was upon Earth: Some (d) relating to his own Death and Rising again, of which (e) his Disciples were living Witnesses.

(d) John ii. 18—21. 1 Cor. xv. 4—8. Matt. xii. 39, 40. Matt. xvi. 21. Matt. xvii. 22, 23. Matt. xx. 18, 19. (e) Luke xxiv. 6, 48.

Some to the Punishment to be inflicted on the *Jews* for their rejecting and putting him to Death, which drew upon them the most fearful Destruction of their City, Temple, and Commonwealth, by the *Romans*; which (f) was particularly described by CHRIST, forty Years before it befel them; upon which

which they were dispersed into all Nations, and (g) remain so unto this Day, without a King, without a Priest, without a Temple, and without Sacrifices, as living Monuments and Witnesses to the Truth of these Prophecies.

(f) Luke xxi. 20—24.

(g) Hosea iii. 4.

Others (b) to the Mission of the Holy Ghost, whereby (i) the Apostles were enabled to preach the Gospel unto all Nations in their own Languages, and (k) to work Miracles in his Name for their further Confirmation; which Power continued in the Church for almost three hundred Years.

(b) Luke xxiv. 49.

(i) Acts ii. 1—13.

(k) Mark xvi. 17, 18.

Lastly, By (l) the Spreading of the Gospel into all Countries, notwithstanding the fierce Opposition of Men and Devils against it.

(l) Matt. xxiv. 14. Matt. xxviii. 19.

Q. What are the Benefits procured by CHRIST'S Obedience and Sufferings for all Mankind?

A. (m) Reconciliation with GOD, (n) Remission of Sins, (o) the Grace of his Holy Spirit in this Life, and (p) eternal Salvation in the World to come.

(m) Rom.

(m) Rom. iii. 20—27. Rom. v. 1. (n) Acts ii. 38, 39. (o) Acts ii. 38, 39. (p) Heb. v. 9.

Q. What is the Happiness which Christians expect in the World to come?

A. The Happiness which Christians expect is, that (u) we shall be happy forever in (r) the more immediate Presence and spiritual Enjoyment of GOD, in the Company of his holy Angels, and the Spirits of just Men made perfect, which (t) Happiness will completely satisfy the Soul of Man, and (u) far exceed the corporeal Pleasures of this Life, giving (x) such as Eye hath not seen, nor ear heard, neither hath it entered into the heart of Man to conceive.

Psal. xvi. 11. (r) 1 John iii. 2. 1 Cor. xiii. 1. Theff. iv. 17, 18. (s) Heb. xii. 22—24. Psal. xvii. 15. Isaiah lxiv. 4. Psal. iv. 6, 8, m. iii. 24. (u) Phil. i. 23. (x) 1 Cor. ii. 9.

Q. When will this Happiness begin?

A. It (y) will begin immediately after Death, but will be more perfect and completed after the general Resurrection from the Dead.

(y) Luke xxiii. 43. 2 Cor. v. 1, 6, 8. Philip. i. 23.

Q. What do you believe concerning the Resurrection from the Dead?

A. That (z) at the End of the World Men shall be raised; and the Bodies they

they had here, being united to the Souls, shall so remain alive for ever.

(z) John v. 28, 29.

Q. What shall follow this Resurrection?

A. The (a) general Judgment which shall pass upon (b) all Men that have ever lived upon Earth.

(a) John v. 28, 29. (b) Rom. xiv. 10. 2 Cor. v. 10.

Q. For what Things shall we be judged?

A. For (c) all our Thoughts, Words and Actions; for every Thing done in this Body, according to what we have done, whether it be good or bad.

(c) 2 Cor. v. 10. Rom. ii. 16. and also Rom. xiv. 10. Eccles. xii. 14.

Q. In what Manner shall we be judged?

A. By (d) our LORD JESUS CHRIST to whom GOD the Father hath committed all Judgment, who will judge the Quick and Dead at his Appearing. (e) at the End of the World he shall descend from Heaven in the Glory of his Father, and all the holy Angels will follow him; then shall he sit upon the Throne of his Glory, and (f) before him shall be gathered all Nations, and he shall separate them one from another: Setting all good Men on his right Hand, and the Wicked on his Left, and then publicly acquit the former, and condemn the latter.

ter: After which, Sentence being pronounced, the Wicked shall depart from him into everlasting Punishment, but the righteous shall go with him into Life eternal.

(d) John v. 21—23. Acts xvii. 31. (e) 1 Pet. iv. 14—17. 1 Cor. xv. 52—54. Matt. 23. 38—43. 47—49. (f) Matt. xxv. 31, to the End of the Chapter.

Q. *What are we to do on our Part, to enable ourselves to the Promises of eternal Life?*

A. We must (g) by a lively Faith in CHRIST embrace the Promises of eternal life; (h) repent us of our Sins, and use our best Endeavours to pay a (i) constant, unfeigned, (k) and universal (l) Obedience to all the Commands of GOD our heavenly Father.

(g) Acts xvi. 31. (h) Acts iii. 19. (i) 1 Tim. 2. 15. (k) James ii. 10, 11. (l) James ii. 14, to the End of the Chapter.

Q. *How may we come to a sufficient Knowledge of GOD's Will and Commands?*

A. It (m) was at first attainable by the dictates of natural Reason and Conscience, which being depraved, GOD (n) was pleased to reveal his Will concerning a Mediator, and his Commands to Mankind, at sundry Times and in divers Manners. First, by the Patriarchs: then (o) by

(o) by *Moses* and the Prophets; and lastly, by his Son *JESUS CHRIST*; that (p) the whole Will of *GOD* concerning us is contained in the Writing of the *Old and New Testament*.

(m) Rom. i. 18, 19, 22.

(n) Heb. i. 1,

(o) Luke x. 25—27.

(p) Rev. xxii. 14.

Q. Is there any further Revelation of GOD's Will to be expected, than what is contained in the Holy Scriptures?

A. No; For *CHRIST* (q) having declared to his Apostles before his Departure, that he had yet many Things to say unto them, which they could not then bear, but that he would send the *Holy Spirit*, or *Paraclete*, which should guide them into all Truth: This (r) Promise was fulfilled in the sending of the *Holy Ghost*, who descended at first on the Apostles in a visible Manner, on the Day of *Pentecost*, and by whose Assistance they were fully enabled to declare the Will of *GOD* to Mankind, and to commit to Writing whatever was necessary for the Salvation of the Faithful; all which is contained in the Canonical Books of the *New Testament*, wherein (s) *St. Paul* has declared, *That if they, or an Angel from Heaven, should preach any other Gospel than that which they had preached, let him be accursed.*

Job

(q) John xvi. 12, 13. (r) Acts ii. 1—3, 14.
Gal. i. 8.

Q. But are we able to believe in CHRIST,
and to obey GOD's Commands, of our-
selves, and of our own Strength?

A. No; (t) Our own Strength cometh
from GOD alone, who has promised
to give his Holy Spirit to them that ask
him; and (u) by his Grace to sanctify,
(v) assist, and (y) comfort us, and (z)
enable us to do whatsoever he requires
of us.

(t) 2 Cor. iii. 5. (u) Luke xi. 5—14. John
xvi. 16, 17. (x) Rom. viii. 2. (y) Rom. viii. 26.
(z) John xiv. 16. Luke xi. 13. Rom. xii. 12.
John xviii. 13, 14. Phil. iv. 13.

Q. How are Men admitted into the
Christian Church, so as to become Members
and Disciples of CHRIST, and entitled to
the Benefits he had procured for them?

A. By being (a) baptized with Water,
in the Name of the Father, Son, and
Holy Ghost.

(a) Matt. xxviii. 19. Acts x. 47, 48. Acts ii.
38—40. Acts xxii. 16. Rom. iv. 11.

Q. Is this the only Sacrament pertain-
ing to Christianity?

A. No; For (b) CHRIST hath insti-
tuted, for the Confirming of our Faith,
and our Furtherance in Christian Piety,
another

another Sacrament, commonly called the LORD'S Supper, in which, by blessing and eating of Bread, and drinking of Wine, according to his Command and Institution, we are (c) made Partakers of his Body and Blood, and of all the Benefits of his Death and Passion, to the Memory whereof we thereby solemnly set forth and keep up in his Church, to the Time of his coming again.

And for the Administration of the Sacraments, and the Preaching of the Gospel, CHRIST (d) has appointed that there should be a particular Order of Ministers set apart in every Age; and to them, and to his whole Church, he has left this as his last Injunction:

Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you: and, lo, I am with you always, even unto the End of the World. Amen.

(b) Matt. xxvi. 26—28. 1 Cor. xi. 23, 24, 25. (c) 1 Cor. x. 16, 17. (d) Matt. xxviii. 19, 20.



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Regular Method, &c.

JOSHUA XXIV. 15. last Part.

*as for me, and my House, we
will serve the LORD.*

THESE are the Words of Joshua,
the immediate Successor of Moses,
the Government of the Children
Israel; and he shews himself in
these Words, like a very wise and
good Governor, to be as much concerned

for the true Religion and Virtue of his People, as for their outward Peace and Prosperity : For he called the Heads of their Tribes and Families together, and in a great and solemn Assembly set before them the many great and wonderful Things which God had done for them, and the mighty Obligations which lay upon them to serve him : And he propounds to them the Covenant which he had solemnly made with the Lord their God ; and asks them, whether they continued still of the same Mind, and were still resolved to be faithful to that Covenant, or intended to revolt and fall off from it, and to serve other Gods ; and bids them, by way of Reproach for their many Revolts and Backslidings, choose which they pleased ; but assures them, for their Example and Encouragement, that he would take a particular Care, not only of himself, but of his Family too, and oblige them to serve the Lord.

But as for me and my House, we will serve the LORD.

In speaking to these Words, I shall do
these following Things:

I. I shall shew you wherein the Service of God doth consist.

II. I shall press upon you the Obligation which lies upon all Heads and Governors of Families, to promote this Service amongst their Children and Servants.

III. I shall prescribe you a Method for the more effectual promoting this Service in your Families.

IV. and Lastly, I shall set before you the many great Advantages which will follow from such a Care of the Service of God.

I. I shall shew you wherein the Service of God does consist.

God is the great Creator and Governor of the World, and ought to be served by his Creatures according to those Rules which he has given them, and upon those Principles which he has propounded to them; for if we would have our Service of God accepted by him, we must serve him in the Way which he himself has appointed: No

other Service will recommend us to him now he has made known to us by the Light of Reason, and the farther Revelation of himself in the holy Scriptures, what he requires of us, upon what Principles we must do it, and for whose Sake he will accept of it. And I think in these three Things the Service of God does consist,

1. In a hearty Belief of the Principles of Religion.

2. In a conscientious Practice of the Duties of it.

3. In an humble Dependence upon Christ's Satisfaction and Intercession, for the Divine Acceptance of our Faith and Obedience.

1. The Service of God consists in a hearty Belief of the Principles of Religion. By the Principles of Religion I mean those great and necessary Truths which God has revealed in the holy Scriptures, or made known by the Light of Reason, as they are summed up in the several Creeds recommended to us by the Catholick Church. And all these ought to be heartily believed

Governing a Family.

by us; for the divine Understanding is the supreme Rule and Measure of our Understandings, and we ought to submit them entirely to whatever God has any ways declared to us: And we have his infinite Knowledge, Truth, and Goodness, for the Security of our Faith, that we cannot be deceived in our Belief of him: For as a God of infinite Knowledge and Wisdom cannot be deceived himself, so a God of infinite Truth and Goodness cannot deceive others. And the Truths which God has made known to us, are the greatest and noblest Truths in all the World; for they teach us what He himself is in his Nature and Perfections, and in his Works of Creation, Providence, and Redemption: And they shew us what we were in our State of Innocence, what we are in our State of Sin, or Grace, and in some measure what we shall be in our State of Glory or Misery. And they are not only the greatest and noblest Truths in themselves, but they are also of the vastest Importance, and the nearest Concernment to us; for if they be heartily believed, and duly considered by us, they

A Regular Method of

are so many powerful Motives and mighty Helps to the due regulating our Will and Affections, and the well-governing our Lives and Actions; and will by degrees, bring us into an entire Conformity to the Will of God in the inward Frame and Temper of our Souls and the outward Tenor and Course of our Conversations. Here we must lay the Foundation of our Obedience to God: This must be the Beginning of our Service of him. We must get right Apprehensions of God and ourselves because a right Faith is the direct Way which leads to a holy Life: And an erroneous Belief does naturally tend to carry us into a wrong Practice. And therefore if we would serve God aright we must settle in our Hearts a firm Belief of all those great Truths which he has made known to the World by the Light of Nature and Revelation of Scripture, and conveyed to us by his Church in her Creeds, as a short Summary of that Faith which is there delivered; for such a Faith will not only powerfully engage us to obey and serve God, but also plainly direct us how to do it upon the best Principles, and

the chiefest Ends; because if we
it have its due Effect upon us, it
will inspire us with the Love of God,
and the Hopes of Heaven, which are
the best Principles, and make us aim at
the Glory of God, and the Salvation of
ourselves and others, which are the
chiefest Ends of all our Obedience.

2. The Service of God consists in a
conscientious Practice of the Duties of
Religion. By the Duties of Religion,
we understand all those Things which
God does require of us by his Will
in any ways made known to us: For what-
ever God commands us, becomes a
Duty to us: because he is by many
Titles the supreme Lord of us, and has
a plain and absolute Right to be obeyed
by us. And we should be very consci-
entious in our Obedience, and obey
him from a true Sense of Duty, and
not upon any carnal Respects or world-
ly Motives; for his Command is the
Ground of our Obedience, and should
be the Reason of it: And this would
bring us to an universal Obedience, to
obey him in all his Commands, be-
cause there is the same Obligation for
it; for he that commands in some,

A 5 commands

commands us in all the rest. And we think ourselves bound to obey him in one, why not in another? there not the same Reason for it? For does not he who commands the one command the other also? There must then be no picking and choosing in the Duties of Religion, no doing what we like, and leaving the rest undone: But we must make a Conscience of every Duty, and not knowingly neglect any one: For God will not be put off with partial Obedience, with an Obedience in some Things, and a Neglect of others; but he expects to be obeyed by us in every Thing according to the best of our Knowledge and Power. There must be an Uniformity in our Actions, and our Lives must be all of a piece, if we would be accepted by him. Nothing less than this will recommend us to him; for St. *James* expressly tells us Chap. xi. 10. "that whosoever offends, (that is, knowingly offends, for in the very next Chapter he tells us, "that many things we offend all)" I say, he tells us, that "whosoever thus offends in one Point of the Law, is guilty of all. And he gives this Reason for it in the

next

next Verse, that every Part of it is bound upon us by the same Authority, and leaves us no more at liberty to transgress one than another. I heartily wish this were more considered in the World than we plainly see it is: for how many Persons are there, who appear to be very careful of some of the divine Commands, and as careless of others? But what do they mean by this? Do they think to compound with God, and to bribe him in some Things, to give them a Liberty in others: But as the wise Son of *Sirach* has long since observed to us, *Ecclus.* x. 20. "God never gives any Man a License to sin." And yet how greatly is this Liberty taken in the World, even by Persons who seem to be very conscientious in some Things? I might give many Instances of it; but I shall only name one, and that a very common one; It is the Neglect of the blessed Sacrament of the Lord's Supper. For is there any Command in the whole Bible more plain than those Words, *Luke xxii. 19.* "Do this in Remembrance of me?" But as plain as it is, how many are there amongst us who pretend to be very scrupulous in other

Matters, and at the same Time make no
 Scruple of living Year after Year in the
 Breach of this great Commandment?
 cannot stay now to argue this with them
 but I would have them and all others
 consider in Time the great Partiality of
 their Obedience, and think seriously
 with themselves, what Answer they
 will be able to give their great Judge
 at the last Day, when he shall summon
 them before him to give an Account of
 their Obedience, not to some only, but
 to all his Laws. And this I dare as-
 firm, would be an effectual Means to
 make them more conscientious in the
 Performance of every Thing which God
 has commanded them; for if they do
 in good earnest consider that they must
 one Day most certainly be called to an
 Account how they have discharged every
 Duty, they could not still go on in the
 Neglect of some Duties, as plain and
 great as any of the rest.

3. The Service of God consists in a
 humble Dependence upon Christ's Sa-
 tisfaction, and Intercession for the divine
 Acceptance of our Faith and Obedi-
 ence. If we be never so hearty in our
 Belief of the Principles of Religion, and
 never

ever so conscientious in our Practice of the Duty of it, there will be so much Weakness in our Faith, and so many Failures in our Obedience, that we must not trust to them for God's Acceptance of us: But though we cannot expect from God his Acceptance of so weak and imperfect a Service, for what it is in itself, yet we may depend upon his Acceptance of it for the Merits of his only Son, when it is the best we can give him in our present fallen State: for our blessed Saviour has, by the greatness of his Sufferings, atoned for all the Defects and Failures of our Faith and Obedience, upon our sincere Repentance; and by the Perfection of his Righteousness, has merited the Acceptance of the imperfect Righteousness of all those who desire and labour after a perfect Righteousness of their own: So that what they fall short of, he will supply them with, and make good out of his Fulness what is wanting in them. This is what we must all trust to, what we must all depend upon, after we have done all that we can in God's Service; for it is this alone that can recommend us to God, and procure our Acceptance with him.

And

And thus I have shewn you wherein the Service of God consists.

1. In a hearty Belief of the Principles of Religion.
2. In a conscientious Practice of the Duties of it.
3. In an humble Dependence upon Christ's Merits for the divine Acceptance of this our Service.

I shall now proceed to the next Thing:

- II. And press upon you the Obligation which lies upon the Heads and Governors of Families, to promote this Service amongst their Children and Servants.

There are many Obligations to this Duty, but I shall at this time insist only upon two,

1. The one, from the Authority which you have over your Families.
2. The other, from the Account which you must one Day make for them.

1st, You are obliged to promote the Service of God in your Families from the

the Authority which you have over them.

All the Authority which you have over your Families you have from God; for he is the great Source or Fountain from whence all Authority is derived. And should you not employ this Authority in his Service from whom you received it? For is not this the End for which it was given you; to promote his Service in the World by it? The great End of our Creation, is the Service of God; for we were made to serve him in this World, that we might be happy, for ever happy with him in the next World. And have you Families under your Care and Charge? and are you intrusted with an Authority over them? And should you not then do all that you can to oblige them to answer the End of their Beings, and to bring them up in that Service for which they were made? This surely is an Obligation which lies upon you, from that natural Relation which you bear to them. But you are further obliged to it by your very Baptism; for there you were consecrated to the Service of God, and obliged to make use
of

of all the Means which he should at any Time put into your Hands for the promoting that Service. And what an excellent Means would that Authority which he has given you over your Families be for this Purpose, if it were duly made use of by you? For this would tend very much to train up your Children and Servants in their several Duties, and to bring them to glorify God here, and to be glorified by him hereafter. And can you neglect such an Opportunity, without being unfaithful to that Service which you have all taken upon yourselves in your Baptism? But how little is this considered in the World by the Heads of Families? But how seldom do they make use of their Authority for the promoting the Glory and Service of God in them, and the Salvation of the Souls of those under their Care and Charge? They are, for the most Part, strict enough in requiring the Service of themselves; for they will take Care to see their own Business done by them. But they are apt, too apt, God knows, to forget that both they themselves, and those under them, have
another

another Master to serve, and that it is
 their Duty to look to his Service in
 their Families, as well as to their own:
 Yet you should all be just to God's Con-
 cerns as well as to your own, and see
 him served, so far as you can, as well
 as yourselves. And then you might
 expect the greater Blessing from him
 upon their Service of you. And this
 Blessing, were there no other, will be
 an abundant Recompence for all the
 Time and Pains it will cost you. This
 has been the great Study and Business
 of religious Persons in all Ages, to pro-
 mote the Service of God in their Fami-
 lies: for they did not think it enough
 to serve God themselves, but they took
 all the Care they could that he might
 be also served by all those who were
 under them. And indeed, that Person
 who does in good earnest serve God
 himself, will do all that he can to make
 him served in his Family too; because
 he must know that to be no small Part
 of the Service which he owes him.
 This is one of the greatest Characters
 which is left upon record of *Abraham*,
 the Father of the Faithful, that he was
 a Person that would take the best Care
 he

he could that his Children and his Ser-
 vants after him should live in the Fe-
 and Service of the LORD; *Gen. xviii.*
 " I know him, saith God, that he w
 " command his Children and his Hou
 " hold, that they shall keep the Way
 " the LORD, to do Justice and Judg
 " ment." And the brave Resolution
Joshua in the Text, is a lasting Monu-
 ment of the Greatness of his Faith and
 Piety; for he declares, that though
 the People of *Israel* should revolt, or fall
 off from the Service of God, yet "
 " and his House would still go on
 " serve the LORD." And it was the so-
 lemn Vow and Profession which *David*
 the Man after God's own Heart, made
 in a public Manner, that he would have
 a sober and religious Family. " I w
 " walk in my House, saith he, with
 " perfect Heart. Mine Eyes shall be
 " upon the Faithful in the Land, that
 " they may dwell with me: He that
 " walketh in a perfect Way, he shall
 " serve me. He that worketh Deceit
 " shall not dwell within my House: He
 " that telleth Lies shall not tarry in my
 " Sight." *Psal. ci. 2, 6, 7.* And if these
 excellent Persons thought themselves
 oblige

obliged to take upon them the Care of seeing God served in their very great and numerous Families; how much more should you think yourselves obliged to do it in your small ones, where it is so much easier to be done by you?

2dly, Another Obligation which lies upon you to promote the Service of God in your Families, is from that Account which you must one Day make for them. The Souls of all the Members of the Family are under the Care and Charge of the Head of it; for Families are made up of rational Creatures, who have Souls as well as Bodies to be taken Care of and provided for; and the Governors of them should make the greatest Care of, and make the chiefest Provision for, their Souls; because these are the principal Parts of their Charge. And if any of these Souls miscarry through their Neglect, they must one Day answer for them: for as God says to the careless Watchman, *Ezek. .iii. 18.* That if any Soul perish by his Negligence, "that Soul shall be required at his Hands." So it will be with all Heads of Families, who have the Office of Watchmen intrusted to

to them by God over their Children and Servants. This is a terrible Consideration, and should make you all very careful to do all your Parts, what belongs to you in your several Families, that the Loss of none of the Souls of them may be charged upon you at the last and dreadful Day; for every one of us will find it enough for him to answer for his own personal Sins, and we should all take Care, all possible Care, not to have the Sins of others to answer for too; for that will make a great and sad Addition to our Account. Now the Way and the only Way for you to prevent this, is by a regular and religious Government of your Families: For if you make use of the most likely Means you can for the bringing up your Children and Servants in the Fear and Service of God, and do pray to him for his Blessing upon those Means; you have done your Part, what belongs to you, and shall deliver your own Souls by it, whatever Effect it may have upon those under your Care and Charge. And this surely you can do: and this, without doubt, you ought to do. And this would tend very much to keep up
great

great Sense of Religion in your Families, and to make all Persons in them truly religious: but if it should fail in any of them, as possibly it may very often, through the great Corruption of human Nature, it would leave the Guilt wholly upon themselves, and they alone must answer for it.

And thus have I pressed upon you the Obligation which lies upon all Heads and Governors of Families, to promote, so far as they can, the Service of God amongst their Children and Servants, both from

The Authority which they have over them. And

The Account which they must one Day make for them.

I shall now proceed to the *Third* Thing propounded; which was,

III. To prescribe you a Method for the more effectual promoting this Service in your Families.

And it is this:

1. By giving them good Instructions.
2. By setting them good Examples.
3. By praying daily with them in your Families.

4. By

4. By carrying with you so many of them as you can at all Times, but especially on the Lord's Day, to the religious Assemblies of the Church of England.

5. And lastly, by keeping up at all Times a strict and impartial Discipline amongst them in your own Houses.

1st, If you would promote the Service of God in your Families, you must give them good Instructions. We neither will, nor indeed ever can serve God unless we know how to serve him, and why we should do so: But this we cannot know without Instruction; for we came into the World in a State of mere Ignorance, and must always continue in it, unless we be helped out of it by the Instruction of others. For we are made by our great Creator only capable of knowing his most holy Will, and then but not till then, of doing it: But Knowledge itself must be attained by degrees, and that by the Instruction of others, and our own Observation and Improvement. Now the Knowledge of the Service of God, consists in the Knowledge of the Principles and Duties of Religion: for the Principles of Religion contain the Reason and Motives of our serv-

God; and the Duties of it, the Mat-
 and Expressions of that Service. And
 Knowledge you should instil early
 to your Families, by teaching them
 the Creed and the *Ten Commandments*;
 the Creed is a Summary of the Prin-
 ciples of Religion; and the Ten Com-
 mandments are an Abridgement of the
 Duties of it: And you should shew
 them how unable they are to believe and
 do these Things of themselves, with-
 out God's Help; and learn them to call
 on him for his Grace in the *Lord's*
Prayer, and such other Prayers as they
 are capable of learning. And you should
 convince them how greatly they are
 obliged to do all this, by those solemn
 promises which were made for them
 at their Baptism, and from those migh-
 ty Advantages which they will receive
 by it. And you should improve them
 in this Knowledge from the Holy Scrip-
 tures, some plain *Exposition of the Church*
Catechism, the *Christian Monitor*, and
 other good Books, as blessed be
 God, this Nation abounds with; till
 you have prepared them for the taking
 on themselves their Baptismal Co-
 venant, at their Confirmation by the
 Bishop;

Bishop; and for the renewing of it by the other Sacrament, the Sacrament of the Lord's Supper. And you should not then leave off, but still go on, whilst they are under your Care and Charge, with your Instructions of them from the *Whole Duty of Man*; the *Measures of Christian Obedience*; the *Practical Believer*; the *Companion for the Festivals and Fasts of the Church*; and such other excellent Books; for we must be always growing in the Knowledge of God and his Service. These are, in short, those good Instructions which you must give your Families. And methinks every one of you should see the great Necessity of them, because it is so very plain and evident: For can you think yourself obliged to provide wholesome Food for the Bodies of your Children and Servants; and do not you think yourself much more obliged to give good Instructions to their Souls? For are not their Souls infinitely the better Part of them? And will not their Souls as certainly perish without Instruction, as their Bodies will die without Food? And is it not a much greater Cruelty to suffer the Souls of those who are under

our Care and Charge to be lost, for want of doing what we can to save them, than suffer their Bodies to be starved, or want of doing what we are able to relieve them? For do what you can, their Bodies must die, and that in a short time too, but you may perhaps save their Souls for ever.

1. If you would promote the Service of God in your Families, you must take Care to enforce your Instructions with good Examples. We find by sad Experience, that young People act very much by Imitation, and are a great deal more apt to do what they see others, and especially those above them, do, than what they hear them say; for they are governed much more by Sense than Reason. And in this Way you should teach your Families, by becoming good Examples to them, and setting them a Pattern in your own Lives, of what you would have them to follow in theirs; for this would add a great deal of Weight to your Instructions of them, and make them sink much the deeper into them. But if you shall teach them one Thing by your Words, and another by your Actions, you will undo much
B more

more by the one, than you will ever be able to do by the other; for they will be much more ready to follow the bad Example, than the good Instruction, because the good Instruction will go against the Grain of a corrupt Nature, and the bad Example will strike in with the vicious Inclination of it: And when Example and Inclination both move the same Way, there are very few can stand before them, but they bear down almost all along with them. And this is one great Reason of that general Corruption which is amongst us, that though we abound with good Instructions, yet we have very few good Examples; and the Badness of the Examples prevails much more than the Goodness of the Instructions. How greatly then does it concern every one of you, to set no ill Examples of any Kind to your Families, because they will be so apt to follow them: And if they do, though it will not justify them, yet it will condemn you, and add very much to your Guilt here, and Punishment hereafter, for we shall most certainly answer for all the Sins which we have brought others into by our bad Examples, unless

es we do all that we can by our good Examples, for the future, to bring them off again from those Sins. It is too much to go to Hell ourselves, but to carry our Families along with us thither, will sink us so much the deeper into that Place of Torment, and increase upon us so much the more the Miseries of it. But I hope better Things of you, that you will not only instruct your Families by your Words, in the Service of God, but do what you can by your good Examples to bring them to serve him, that both you and they may be for ever happy with him.

3. If you would promote the Service of God in your Families, you must keep up daily public Prayers in them. A Family is a little Society united together under one Head: And they have some common Blessings to ask a Supply of, some common Dangers to beg Deliverance from, and some common Mercies to give Thanks for: And the Governor of it should call them together at least twice a Day, in the Morning and Evening, and by himself, or some other Person, offer up their Petitions for what they want, and their

Thanksgivings for what they enjoy that so they may the better succeed in whatsoever Business they set about, and be the more safe in all the Dangers they are exposed to; for all our Success depends upon God's Blessing, and all our Safety is owing to his Protection. And the most likely and effectual Way for us to obtain this Blessing and Protection for ourselves, and for those under our Care and Charge, is, frequently and devoutly to join with them in the same common Prayers for them. But how little is this necessary Course made use of amongst us? For how few Families are there which have this Duty performed in them? But sure this is a very great Neglect; for Prayer is not only the principal Part of the Divine Service, but a necessary Part too, both to engage us, and to enable us to perform all the other Parts of it: So that where this is omitted, it is not to be thought that the rest should be performed. This Duty was formerly much more generally observed in this Kingdom: But upon a wild and enthusiastic Abuse of it by some, it grew into a general Disuse and Neglect by others, and is now almost lost; to the

great Scandal of Religion, and visible Decay of true Christian Piety and Devotion. And I heartily wish this good Practice were in a regular Way again revived with us; for it would keep up some Face of Religion, and, I hope, give a greater Sense of it too, amongst us: Whereas at present, we have little besides the keeping the Lord's Day to shew for it. And this brings me to the next thing.

4. If you would promote the Service of God in your Families, you must carry with you so many of them as you can at all Times, but especially on the Lord's Day, to the religious Assemblies of the Church of *England*. God has united us together by a holy Covenant in a holy Society, the Church; and has set apart one Day in the Week for us to meet together in the religious Assemblies of it, for his Worship and Service. And all you who are Heads of Families should see him thus worshipped and served on this Day, by all those who are under your Care and Charge: For can we look to our own Service on the Week-Days, and take no Care of God's Service on the Lord's Day? This would

shew a much greater Concern in us for this present World than for that which is to come; for if we were as much concerned for the next World, as we are for this, we should be as careful of God's Service as we are of our own, and as strict in bringing our Families to his Worship on this Day, as we are in setting them to our own Business on the other Days. And you should not only carry your Children and Servants to the religious Assemblies, but also observe, as far as you can, their Behaviour in them, and take some Account afterwards of the Improvement which they make of themselves by them. For it is not enough for their Persons to be there, but they must, so far as they are capable of it, reverently and devoutly join in all the Parts of the divine Worship and Service, that it may become a Means of their continual growing more and more in Knowledge and Grace, as they grow in Age and Years. But,

5. And lastly, If you would promote the Service of God in your Families you must at all Times keep up a strict and impartial Discipline in them. We all of us feel the mighty Power of Sense

and

and the great Weakness of Reason in our first Years; for we are born into the World with Sense, but Reason grows up with us by Degrees, and those very slow ones too; and it is some Time before we come to have so much of it, as is sufficient to govern ourselves by. And therefore our wise Creator has placed us for that Time wholly under the Authority of others, that their Reason may supply to us the Want of our own, and guide us when we cannot guide ourselves. But young People are more apt to follow their own corrupt Inclinations, than the best Reason of others; because they much better feel the Impressions of Sense, than understand the Force of Reason. And there is a great deal of Care and Prudence required to keep them under Government. The best Method I can think of, is to deal with them in their own Way, by sensible Things, to train them up to Obedience, and their Duty, by present temporal Rewards and Punishments; because they are capable as yet of none, or very small Impressions, from future and eternal ones. Begin then with Kindnesses and Encouragements,

ments, and try what this will do with them; for some Tempers are easily wrought upon by this Way, and this does carry them to their Duty upon the best and most lasting Principle, a Principle of Love. But where this Way will not do, you must betake yourselves to the other, and force them to their Duty, by such Reproofs and Corrections as are suitable to their Age and Dispositions: Endeavour at the same Time so far as you can, to make them sensible, that it is pure Necessity puts you upon this harsher Course with them, because a milder one will do no good upon them. And the earlier you do this, so much the better; for a bad Temper is much easier altered before it be grown up into a wretched Obstinacy and Wilfulness, and our Faults are much sooner amended at first, than when they are settled into vicious Habits and Customs: A little Correction in Time will save a great deal afterwards; for it is but breaking the Humour before it be grown too stubborn and headstrong, and the Work is done. And this may be done with a little Prudence and Resolution. And when it

is done, Obedience and Submission
 will then become very easy ever after.
 How many are there, who might have
 been very useful Persons in the World,
 if a stricter Hand had been kept over
 them in their Youth? But the Reins
 were left loose so long, that it became
 too late to recover and take them up:
 that the truest Expression of Love
 to young People, is to train them up to
 the Service of God betimes, by a strict
 and impartial Discipline. And when
 kindnesses and Encouragements will
 not do, to make use of Reproofs, and
 corrections; for this is most for their
 good, and may save them from a great
 deal of Sin and Folly and Trouble in
 this World, and from the more dread-
 ful Miseries of that World which is to
 come. I shall conclude this with that
 observation of the wise Man, *Prov. xiii.*
 "He that spares his Rod, hateth
 his Son: but he that loveth him,
 chasteneth him betimes."

And thus I have prescribed you a
 short Method for the more effectual
 promoting the Service of God in your
 families: And it is by giving them
 good Instructions, setting them good

Examples, praying with them daily in your Families; carrying with you many of them as you can constantly on the Lord's Day, to the religious Assemblies of the Church of *England*; and lastly, by keeping up at all Times a strict and impartial Discipline amongst them in your own Houses.

IV. I shall now proceed to the next Thing; which is, *Fourth* and lastly, To set before you the many great Advantages which will follow from such a Care of the Service of God in your Families; and these are such as respect either,

First, The Public: Or,
Secondly, Yourself: Or,
Thirdly, Your Children and Servants themselves.

First, A conscientious Care of the Service of God in your Families, will be no small Advantage to the Public. Which consisting of two great Societies, the Church and the State, this will be no small Advantage to both; for Families

Families are the Seeds and Nurseries of both Church and State.

1st, A conscientious Care of the Service of God in your Families, will be no small Advantage to the Church, by fixing them upon good and lasting Principles to her Communion. What is it that makes People so very loose and unsettled in the Communion of the best Church in the World, the Church of *England*, but their being sent out by their Parents into the World, without any true Christian Principles to fix and settle them? For what should secure them from going over to the Wrong, who never were thoroughly instructed in the Right? They are ready to become a Prey to every Body, and easy to be carried off to every Thing. — They are like a Ship put to Sea without Ballast; “tossed to and fro, and carried about with every Wind of Doctrine.” But were they rightly principled in their Youth, this would be a likely Means to fix them in their riper Years: For when Persons do at first set out in the right Way upon good Principles, they do for the most Part go on in it: And if they should by Weakness.

and Temptation be unhappily drawn off from it, they will be the more easily recovered and brought back again into it. But when they have no Principles to stop them, they commonly run from one thing to another, till they lose every thing, and become at last past all Hopes of Recovery.

2dly, A conscientious Care of the Service of God in your Families, will be no small Advantage to the State; by making them loyal and faithful to their King, and just and charitable to their Fellow-Subjects. The Happiness of any State depends very much upon the good Principles and Practices of the Members of it: For by the conscientious Discharge of their several Duties, to their Prince and to each other, they lay the best Foundation of Peace and Unity among themselves, and do the most effectually recommend themselves to the Care and Protection of the divine Providence, which is always their greatest Security. Now the Way to make People truly loyal to their Prince, and just and charitable to their Fellow-Subjects, is to begin early with them, and to insil betimes into them
the

the true Principles of Loyalty, Justice, and Charity, that they may be carried to the Practice of these Duties, more from a Principle of Religion and Conscience, than from any worldly Motives or Considerations; for then they will not be so apt to fall off from these Duties afterwards, in Times of Temptation and Trial, but will be well-disposed to do their Duty in all Cases; as well when it is against, as when it is for their present Ease and Interest.

Secondly, A conscientious Care of the Service of God in your Families, will be no small Advantage to yourselves.

1st, by giving you the present Reward of it in this World, in the greater Obedience and Dutifulness of your Children, and the greater Fidelity and Diligence of your Servants.

One of the greatest temporal Blessings to Parents, is the Dutifulness of their Children; for very much of the Comfort of their Lives does depend upon it. Now the most effectual Way to make your Children dutiful to you, is

is to bring them up in the Fear of God, and under an awful Sense of their Duty to him. All other Motives will often fail, but this will always hold. Fear or Interest may oblige Children to be dutiful to their Parents at some Times, and in some Cases: But it is Religion alone can make them constantly and entirely so.

And then as to your Servants: A great deal of the Success of your worldly Business depends upon the Fidelity and Diligence of these; for if they prove false and negligent, I do not see how your worldly Affairs should greatly prosper and thrive; because no Master can be always with his Servants, and see every Thing done himself, but many Things must be left to their Care and Management. Now the best Way that I know of to make your Servants faithful, and diligent in your own Business, is to keep them strictly to the Service of God; for if you can once bring them to serve God truly, they will serve you faithfully; because they will then know that it is one Part of
the

the Service of God, for Servants to be faithful and diligent in the Service of their Masters; for this is what the Apostle expressly exhorts them to; *Eph.* vi. 5, 6, 7. "Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling; in Singleness of your Heart, as unto Christ. Not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart; with good Will doing Service as to the Lord and not to Men. Knowing that whatsoever good Things any Man doth, the same shall he receive of the Lord, whether he be bond or free."

3. A conscientious Care of the Service of God in your Families, will be no small Advantage to yourselves, by entitling you to a greater Reward in another World. To get to Heaven yourselves will be an unspeakable Happiness; but to bring your Families thither too, will be an inexpressible Addition to that Happiness; for it will not only fill you with a greater Degree of Joy and Delight in your own Souls, to see the blessed Fruits of your Labours in God's Service, in the everlast-

ing Glory and Happiness of your Children and Servants: But it will also procure for you a greater Degree of Glory and Happiness from God himself; for the Prophet *Daniel* tells us, chap. xii. 3. that "they that be Wise," or Teachers of others, "shall shine as the
 " Brightness of the Firmament; and
 " they that turn many unto Righteous-
 " ness, as the Stars for ever and ever."

Third, and lastly. A conscientious Care of the Service of God in your Families, will be no small Advantage to your Children and Servants themselves.

1. By disposing them to Goodness here.

2. By preparing them for Happiness hereafter.

1st, By disposing them to Goodness here. When young People are left to themselves, it is no wonder that they become very loose and wicked; for they have a corrupt Nature within, to incline them to that which is ill; and a tempt-

tempting World and a tempting Devil without, to allure and solicit them to

And what should restrain them from following their own Inclinations, and yielding to the Temptations of others, who have neither Reason enough of their own to see the Danger of it, nor the Instructions and Examples of those above them, to set it before them, and teach them better? And if once they are entered into the Ways of Sin, they will go on a great Pace in those Ways, and it will be very hard ever to recover them; for they will soon get the Custom of sinning, and come by degrees to sin naturally and of course. And vicious Habits are very stubborn things, and it requires a more than ordinary Grace and Labour to break old Customs, and to change a sinful course of Life into a good one. And this is the great Reason why so very few bad Persons ever become good, because they do not pray and labour enough to make themselves so. But a great deal of this Hazard and Trouble might be saved, if there was that religious and prudent Care taken of them in their young

young and tender Years which ought to be; for were they brought up in the Fear and Service of God, they would in time grow in love with Religion and the Duties of it would at length become easy and pleasant to them. And when once we come to take a Delight in Goodness, there will be no great Trouble in going on in it, nor Danger of falling off from it: for what we delight ourselves in, we easily keep ourselves to, and readily follow after. This made the wise Man advise to "train up a Child in the Way he should go because" when he is old he will not depart from it," *Prov. xxii. 6.* A good Education is a mighty Blessing, one of the greatest that I know of in this World for it puts us under the Protection of God's Providence and Grace, and lays a Foundation for the Peace and Comfort of our whole Lives. And we never know the Value of this Blessing till we come to a true Sense of the Sins and Follies of our Youth, and of the miserable Condition into which they have brought us. Be wise therefore in time, ye that are Young, and according

ing to the Advice of the wisest of Men, "Remember your Creator in the Days of your Youth," *Eccles. xii. 1.* For this will happily prevent that mighty Trouble and Hazard which otherwise you will infallibly expose yourselves to, and comfortably insure to yourselves that Happiness which you came into this World for, and which you ought, to the utmost of your Power, to endeavour after; I mean, the Happiness of Heaven. For a conscientious Care of the Service of God in your Families, will be of great Advantage to both your Children and Servants; as, by tending to make them good here, so also,

2. By preparing them for Happiness hereafter. This is the great End for which they were born, and to which they should be brought, by all the Ways and Means which are proper for that Purpose: Now the most effectual Way and Means is, by training them up in the Service of God; for Christ has by the Merits of his Obedience and Sufferings, procured for us, and in his Gospel promised to us, Heaven, as a Reward

Reward of this Service. And if we be so happy as to be entered into the Service betimes, we shall probably grow on in it; because it will grow every Day more and more easy and delightful to us, and we shall see more and more the great Advantages of it. This makes it an unspeakable Blessing to young Persons to be placed in a sober and religious Family; for such a Family is a religious School to them, to instruct them in the Way to Heaven, and to guide them in it. And you that are Young, should be truly sensible of this Blessing, when you enjoy it; and express your Thankfulness for it, by improving yourselves by it. And where you want it, you should long for it, and endeavour after it whensoever you are at Liberty to dispose of yourselves in the World; for though this will lay some Restraint upon you, and Restraint will be uneasy to you at first, yet it will in Time grow easier and easier; and you will at last see the mighty Benefit of it, and bless that good Providence which brought you under it.—
For what is this Restraint? It is only
a keep-

keeping you from destroying yourselves. And is such a Liberty to be desired by you, as will most certainly ruin you, and make you miserable both now and for ever? Do not then any longer deceive yourselves, but be assured, that the Service of God is the best and most perfect Freedom; for that will make you quiet and easy here, and happy, for ever happy, hereafter.

And thus I have gone through what I proposed from the Words of my Text, and shewn you,

I. Wherein the Service of God does consist.

II. The Obligation which lies upon you, who are Heads and Governors of Families, to promote this Service amongst your Children and Servants.

III. The proper Method for the effectual promoting this Service in your families.

IV, and lastly, The many great Advantages which will follow from such a Care of the Service of God.

And

And now what remains for me to do more, than to pray to God to give you all Grace so to serve him yourselves and to see him served by your Families that you may receive the Reward of it in the greater Dutifulness and Obedience of your Children, and Fidelity and Diligence of your Servants in this World, and the everlasting Salvation of your own Souls, and the Souls of all those under your Care and Charge in that World which is to come, through Jesus Christ our Lord? To whom with the Father and the Holy Spirit be all Honour and Glory, Praise and Thanksgiving, Love and Obedience, forever and ever, *Amen.*



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A

PROTESTANT CATECHISM:

SHEWING THE

PRINCIPAL ERRORS

OF THE

CHURCH OF ROME.

IN FOUR PARTS.

I. Of the Rule of Faith, and the Infallibility of the Church.

II. Of the Pope's Supremacy, and the Treatment of Hereticks.

III. Of Errors in the Worship of God.

IV. Of the Sacraments, and other Points of Doctrine and Practice.

earnestly contend for the Faith, which was once delivered unto the Saints. JUDG 3.

Doctrine shewing Uncorruptness, Gravity, Sincerity, sound Speech, that cannot be condemned; that he that is of the contrary Part may be ashamed, having no evil Thing to say of you. TITUS ii. 7, 8.

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1800.



‘ Let the Word of *Christ* dwell in you richly
‘ in all Wisdom,’ COL. iii. 16.

‘ For other Foundation can no Man lay, than
‘ that is laid, which is *Jesus Christ*,’ 1 COR. iii. 11.

‘ We have renounced the hidden Things of
‘ Dishonesty, not walking in Craftiness, nor
‘ handling the Word of God deceitfully, but
‘ Manifestation of the Truth, commending our
‘ selves to every Man’s Conscience in the Sight
‘ of God,’ 2 COR. iv. 2.

‘ Warning every Man, and teaching every Man
‘ in all Wisdom; that we may present every
‘ Man perfect in *Christ Jesus*,’ COL. i. 28.

‘ If any Man teach otherwise, and consent not
‘ to wholesome Words, even the Words of our
‘ Lord *Jesus Christ*, and to the Doctrine which
‘ is according to Godliness, from such withdraw
‘ thyself,’ 1 TIM. vi. 3, 5.

A

PROTESTANT CATECHISM.

PART I.

of the Rule of Faith, and the Infallibility of the Church.

ST. MARK xii. 14.

ye not therefore err, because you know not the Scriptures?

ARE you a Christian?

A. Yes, by the Grace of our Lord Jesus Christ.

Q. What do you understand by a Christian?

A. One who professeth to believe in Christ, and to obey him.

Q. To what Church, or Society of Christians, do you belong?

A 2

A. I

A. I thank God, I am a *Protestant*.

Q. *What do you mean by a Protestant?*

A. One who *protests* against the *Errors of Popery*, and admits no *Rule of Faith and Practice* but the *holy Scriptures*.

Q. *What do you understand by a Papist, or Roman Catholic?*

A. One who acknowledges the *Pope* to be *Supreme head of the Church*, and besides the *Scriptures*, receives whatever the *Church of Rome* directs, as the *Rule of Faith and Practice*.

Q. *Are the Scriptures a full and sufficient Rule of Faith and Practice?*

A. Yes; the *Scriptures* being the *Word of God* cannot but be a *sufficient and perfect Rule*, and 'able to make us wise to Salvation,' *1 Tim. iii. 15*. 'Ye are clean through the *Word* which I have spoken to you,' *John xv. 3*.

Q. *May all People read the Scriptures?*

A. They not only may, but it is their *Duty* to read them, or, as they have *Opportunity*, to hear them read: for our *Saviour* has expressly commanded to *search the Scriptures*, *John v. 39*. and *St. Paul* orders his *Epistle to be read to all the Brethren*, *1 Thess. v. 27*. that is, to *all Christians*; and the *Bereans* are commended for *searching the Scriptures*, *Acts xvii. 11*.

Q. *Doth the Church of Rome allow the free Use of the Scriptures to the People?*

A. No; which is not only very unreasonable, as they are the *Law* by which all *Men* are to be governed and judged; but exceedingly wicked, as *Christ* and his *Apostles* have commanded to read them.

Q. W

Q. Why are the Scriptures kept from the People ?

A. That they may not see how contrary their Religion is to the Word of God.

Q. Are not the Scriptures obscure and hard to be understood ?

A. As to whatever is necessary to Salvation, they are plain and easy to those who read them with due Care, and suitable Dispositions, ' If the Gospel be hid, it is hid to those that are lost, in whom the God of this World hath blinded the Minds of them that believe not,' 2 Cor. iv 3.

Q. What are those suitable Dispositions ?

A. An humble Desire of Instruction, and a Resolution to practise what we find to be our Duty. Receive with Meekness the ingrafted Word, which is able to save your Souls. But be ye Doers of the Word, and not Hearers only,' James i. 21, 22.

Q. Do the Papists allow the Scriptures to be the Word of God and Rule of Faith ?

A. They allow them to be the Word of God, but not the entire Rule of Faith, except as explained by their unwritten Traditions, and the authority of their Church.

Q. On what do they found this Doctrine ?

A. On the pretended Infallibility of their Church.

Q. Where do they suppose this Infallibility to be placed ?

A. In that Point they are not agreed among themselves. Some place it in the Pope ; others in general Councils approved by the Pope ; and others in general Councils, whether approved by the Pope, or not.

Q. How do you prove that none of these are infallible?

A. From many great Errors into which several Popes and Councils have fallen, and from the Contradiction of their Decrees; one Pope condemning what his Predecessor had approved, and one Council rejecting the Decrees of another Council.

Q. Does it seem so have been the Intention of Almighty God, that there should be an infallible Judge among Men?

A. No; for if an infallible Judge had been intended, he would certainly have been declared in Scripture; but there, on the contrary, we are commanded to examine and judge for ourselves. 'Believe not every Spirit; but try the Spirit, whether they be of God,' 1 John iv. 1. 'Prove all Things, hold fast that which is good' 1 Thess. v. 21.

P A R T II.

of the Pope's Supremacy, and the
Treatment of Hereticks.

ST. MATT. xvi. 23.

but he turned, and said unto Peter, get thee behind me, Satan; for thou savourest not the Things that be of God, but those that be of Men.

Q. *ON what Pretence does the Pope claim to be Supreme Head of the Church?*

A. As Successor to St. *Peter*, whom their New Creed asserts to have been Bishop of *Rome*.

Q. *Was St. Peter Bishop of Rome?*

A. It does not appear from Scripture that he was, and it is very doubtful from other History whether he was, or not.

Q. *Had St. Peter any Supremacy, or Power over the rest of the Apostles?*

A. None at all. The Apostles at *Jerusalem* appointed *Peter* to go to *Samaria*, Acts viii. v4. They likewise call him to an Account for his Behaviour, which they could not have done if he had been their Superior, Acts xi. 2. And St. *Paul*, speaking of himself, says, 'he was in nothing behind the very chiefest of the Apostles: and that he withstood *Peter* to his Face, because he was to be blamed,' 2 Cor. xii. 11. Gal. ii. 11. and the Council of the Apostles held at *Jerusalem*, was not St. *Peter*, but St. *James* that presided, Acts xv. 19.

Q. What do you understand by the Catholic Church?

A. Not the *Roman*, or any other Church particular, but the **WHOLE** Church of *Christ*, that is, the Society of **ALL** Christian People in every Part of the World.

Q. How can People who differ so much from one another, as many Christians do, be part of the same Church?

A. As a flourishing and a withered Branch may be part of the same Tree.

Q. Is the Church of Rome a sound and uncorrupt Part of the Catholick Church?

A. No: It is extremely corrupt, in Doctrine, Worship, and Practice.

Q. May Salvation be had in the Church of Rome?

A. They who live in that Communion, and cannot get better Information, we doubt not will be accepted by our All-gracious God; but they who can, and yet will not make use of it, are most assuredly in great Hazard of their Souls.

Q. Do the Papists allow Salvation in the Protestant Church?

A. No: but that gives them no Advantage over us. It only proves their own Presumption and Uncharitableness.

Q. Is the Protestant Church a sound and uncorrupt Part of the Catholick Church?

A. Yes; for it is a certain Mark of a sound Church, to teach no Doctrines but such as are agreeable to the Word of God.

Q. Was not the Protestant Church founded by Luther and Calvin and King Henry the Eighth?

A. No

A. No: 'Jesus Christ himself is the Author and Finisher of our Faith,' *Heb. xii. 2.* The Reformers set up no *new* Religion, but restored the old one to the Purity and Perfection it had before it was corrupted by Popery.

Q. *Where was the Protestant Religion before the Reformation?*

A. In the Bible; where it is now, and where alone all true Religion is to be found. But we have more Reason to ask, Where Popery was for several hundred Years after Christ; the Church of Rome being very different now from what it was in those Days.

Q. *Which then is the most ancient Church?*

A. The Protestant: for, instead of being founded lately, as the Papists pretend, it is in Fact much more ancient than their own; being a truly primitive, Apostolical Church, 'built on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone,' *Eph. ii. 20.*

Q. *Why do the Papists call us Hereticks?*

A. It is a bold and groundless Charge, which we justly despise and *protest* against; for 'after the Way which they call *Heresy*, we worship the God of our Fathers, believing all Things which are written in his *Holy Word*,' *Acts xxiv. 14.*

Q. *In what Manner do the Papists treat those whom they call Hereticks?*

A. They hold, that Faith is not to be kept with Hereticks; but that they should be persecuted and destroyed; and that the Pope can absolve Subjects from their Oath of Allegiance to Protestant Princes.

Q. Hath the Pope Power to absolve Subjects from their Oath of Allegiance?

A. No; for that would encourage Subjects to rebel against their lawful Sovereigns, and is contrary to the express Command of Scripture. 'Let every Soul be subject to the higher Powers. The Powers that be, are ordained of God, 'Rom. xiii.

Q. Hath the Pope ever exerted such a Power in these Kingdoms?

A. He hath exerted it frequently, particularly in the Reign of King Edward the Sixth, and Queen Elizabeth.

Q. Have Christians a right to persecute and destroy one another on account of Religion?

A. No; the Religion of Christ is a Religion of Peace and Charity. 'By this shall all Men know that ye are my Disciples, if ye love one another,' John xiii. 35.

Q. How have the Papists been guilty in this Respect?

A. It is well known, that Liberty of Conscience is denied in all Popish Countries; and that wherever Popery prevails, they endeavour to root out all who differ from them by Fire and Sword.

Q. What Instances can you give of this?

A. The Murder of many godly Bishops and others in England, in the Reign of the bloody Queen Mary, and the cruel Massacre of about an Hundred thousand Protestants in Ireland, in the Year 1641, besides many severe Persecutions in France and other Countries.

Q. What then do you think of a Religion that commands and countenances such a Practice?

A. It is in this Respect not only contrary to true Religion, but must be abhorred by all good Men.

PART III.

Of Errors in the Worship of God.

ISAIAH xlii. 8.

From the Lord, that is my Name, and my Glory will I not give to another, nor my Praise to graven Images.

DO the Papists pray to any other Being besides Almighty God?

A. They pray to Angels and Saints, to intercede for them, and save them by their Merits.

Q. Is this Doctrine contrary to Scripture?

A. Yes: 'There is one God, and one Mediator between God and Man, the Man Christ Jesus; who gave himself a Ransom for all,' Tim. ii. 5, 6. 'Neither is there Salvation in any other: for there is none other Name under Heaven given among Men, whereby we must be saved,' Acts iv. 12.

Q. In what does the Sin of this Practice consist?

A. In dishonouring Christ our only Mediator, and giving to Creatures the Worship due to God alone; which is direct Idolatry.

Q. Are there any Cautions in Scripture against the Worship of Angels?

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A. There

A. There are several. *St Paul* expressly forbids the Practice. 'Let no Man beguile you of your Reward in a voluntary Humility and worshiping of Angels,' *Col. ii. 16.* 'See thou do not (saith the Angel to *St. John*;) I am thy Fellow-servant: worship God,' *Rev. xix. 10.*

Q. Are there any Cautions in Scripture against the Worship of Saints?

A. Yes; *St. Peter* forbade *Cornelius* to worship him; saying, 'Stand up; I myself also am a Man,' *Acts x. 26.* And *St. Paul* and *Barnabas* said to the People of *Lystra*, 'Sirs, Why do ye these Things? We also are Men of like Passions with you,' *Acts xiv. 15.*

Q. May we not worship the Blessed Virgin, the Mother of our Lord?

A. Though the Papists address many more Prayers to her than to Almighty God himself, yet there is neither Command nor Example to support such Worship in the Word of God, and (as she is but a Creature) it is downright Idolatry.

Q. Did our Saviour's Behaviour to his Mother, when he was upon Earth, encourage the Worship of her?

A. Far otherwise: For though he was subject to her in his Youth, (as he was also to *Joseph*;) and doubtless treated her at all Times with due Respect, yet he allowed her no Authority in any Thing that related to his Ministry, *Luke ii. 51.* Much less can we imagine that she hath any Power or influence over him now, that he is at the right Hand of God in Heaven, exalted above EVERY Name that is named in Heaven and Earth.

* The following Instances of our Saviour's Behaviour to the Blessed Virgin, seem to have been providentially recorded in the New Testament.

Q. If the Worship of the Virgin Mary and other Saints be unlawful, what Pretence can there be for worshipping their Images or Pictures?

A. None certainly. It is moreover expressly forbidden in the second Commandment: 'Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing. Thou shalt not bow down to them, nor worship them,' *Exod. xx. 45.* Yet all this the *Papists* do without Scruple.

Q. Are not the Papists sensible that such a Practice is contrary to this Commandment?

A. They seem to be so; for in several of their Catechisms they leave out the second Commandment, and to make up the Number they split the Tenth into two.

Q. Do

Testament, on Purpose to discourage the Idolatry, which God fore-
 saw the Church of *Rome* would fall into by worshipping her. Being
 told, as he was preaching to the People, that his Mother and his
 Brethren were desirous to speak with him; he answered, without
 taking further Notice of them, 'Who is my Mother, and who are
 my Brethren? Whosoever shall do the Will of my Father which
 is in Heaven, the same is my Brother, and Sister, and Mother,'
Mat. xii. 46—50. In like manner, when a Woman, in Admi-
 ration of his Doctrine, cried out, 'Blessed is the Womb that bare
 thee, and the Paps which thou hast sucked: He said, Yea, rather
 blessed are they that hear the Word of God, and keep it,' *Luke*
xi. 27, 28. And his Answer to his Mother at the Marriage Feast
 is very remarkable: 'Woman what have I to do with thee?'
John ii. 4. As also when she found him disputing with the Doc-
 tors, and told him, that *Joseph*, his reputed Father, and she 'had
 sought him sorrowing. How is it, said he, that ye sought me?
 Wist ye not that I must be about my (heavenly) Father's Busi-
 ness?' *Luke ii. 49.* All which Passages are so many plain Proofs, that
 he had no Authority or Influence over him in any Thing that re-
 garded the Business of his Ministry, or the Salvation of Mankind.
 Neither doth *St. John*, (to whose immediate Care she was recom-
 mended by Christ upon the Cross) nor any other of the Apostles,
 mention her with any extraordinary Respect; nay, so far were they
 from giving her the Title of *Queen of Heaven*, and worshipping
 her, as the Church of *Rome* doth, that even her Name is not to be
 found in any of the Epistles.

Q. Do they not declare, that they do not direct their Worship to the Images themselves, but pray to Christ and his Saints, through the Images?

A. That indeed is said by some of them, but it is no more than the Heathens said for themselves, and can not excuse them from the Sin of Idolatry; for the Word of God is express, 'Thou shalt not make to thyself any graven Image. Thou shalt not bow down to them. Neither shalt thou set thee up any Image, which the Lord thy God hateth,' *Deut. xvi. 22.*

Q. What do you think of the Veneration that is paid by the Church of Rome to Relicks?

A. It is at best a groundless Superstition, and has given Occasion to much Fraud and Imposture; many of the pretended *Relicks* having never belonged to the Persons whose Names they bear.

Q. What do you think of the frequent Crossings upon which the Papists lay so great Stresses in their Divine Offices, and for Security against Sickness and ill Accidents?

A. They are vain and superstitious. The Worship of the *Crucifix*, or Figure of *Christ* upon the Cross, is idolatrous; and the adoring and praying to the Cross itself, is, of all the Corruptions of the Popish Worship, the most gross and intolerable.

Q. Is not praying for the Dead another Popish Error?

A. Yes: The Scriptures give no Countenance to that Practice, and it is inconsistent with Reason, to think they can be helped by our Prayers. For, 'We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath

hath done, whether it be good or bad,' 2 Cor.
10.

*Q. Is it agreeable to the Word of God, to offer up
publick Prayers in Latin; where that Language is
not generally understood by the People?*

*A. That Practice is expressly forbidden. 'If I
pray in an unknown Tongue, my Understand-
ing is unfruitful. How shall the Unlearned
say, Amen, if he understand not what thou
sayest? If there come in those that are Unlearn-
ed or Unbelievers, will they not say, ye are mad?'
Cor. xiv. 14, 16, 23.*

Q. Is that Practice consistent with Reason?

*A. No: the Duty of Prayer is ordained for the
improvement of our Souls, and Increase of Grace:
but repeating a Set of Words by Rote, without
understanding what we say, cannot possibly an-
swer that End.*

P A R T IV.

Of the Sacraments, and other Points of
Doctrine and Practice in the Church
of Rome.

ACTS xvii. 22.

I perceive that in all Things ye are too superstitious.

Q. *HOW* is Baptism administered in the Church
of Rome?

A. With many superstitious Ceremonies; besides, that Church orders Bells, and other lifeless Things, to be baptized; which is a profane Abuse of that holy Sacrament.

Q. *Do the Papists administer the Sacrament of the Lord's Supper according to Christ's Command?*

A. No: They withhold the Cup from the Laity; though Christ expressly said, when he instituted that Sacrament, 'Drink ye ALL of this,' *Matt. xxvi. 27.*

Q. *Doth the consecrated Bread, which the Papists assert to be the Body of Christ, contain also his Blood as they pretend?*

A. No: But if it did, the Wine would be unnecessary to the Priest as to the People; but our Saviour appointed both Kinds to be received; and *St. Paul*, who wrote to the Laity as well as the Clergy, saith, 'Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup,' *1 Cor. xi. 28.*

Q. *What is the Sacrifice of the Mass?*

A. The Church of Rome calls the Celebration

the Lord's Supper, the Mass; and pretends, that therein Christ is continually offered up a Sacrifice for the Living and the Dead.

Q. Is this Doctrine agreeable to Scripture?

A. No; we are told there, that 'Christ hath ONCE suffered for Sins. Not that he should offer himself often, but now ONCE hath he appeared to put away Sin by the Sacrifice of himself.' and that 'without shedding of Blood there is no Remission,' 1 *Pet.* iii. 18. *Heb.* ix. 25, 26, 22.

Q. What do you infer from these Passages?

A. That since there is no shedding of Blood in the Mass, and our Saviour Christ doth not offer anew, there cannot be any Sacrifice or Remission of Sins in the Mass.

Q. Is the real and true Body and Blood of Christ in the Mass?

A. No: The Body of Christ is 'at the right Hand of God in Heaven;' which both Protestants and Papists profess to believe, when they say the Creed.

Q. What then do the Protestants of the Church of England mean, when they say in their Catechism, The Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper?

A. They only mean—That such Persons as worthily partake of the Lord's Supper, do spiritually eat the Flesh of Christ, and drink his Blood; and do actually receive those spiritual Benefits which Christ purchased for Mankind, when he gave his Body to be broken, and his Blood to be shed upon the Cross.

Q. What do the Papists mean by Transubstantiation?

A. They

A. They believe that in the Sacrament of the Lord's Supper, the Bread and Wine, immediately after the Consecration, are turned into the very Body and Blood, Soul and Divinity of Christ.

Q. *Is this Doctrine supported by Scripture?*

A. No, For Christ himself, after consecration calls the Wine, the '*Fruit of the Vine*,' Matt. xxvi. 29. and Saint Paul calls what each Communicant receives by the same Name as before Consecration: 'As often as you eat this Bread and drink this Cup, ye do shew the Lord's Death till he come,' 1 Cor. xi. 26.

Q. *How do you understand these Words, 'This is my Body'?*

A. In the same Sense as Circumcision is called the Covenant, and the Lamb is called the Passover; although they are not the Passover and the Covenant, but the Signs of them, Gen. xvii. 10. 11. Exod. xii. 11. So likewise the Bread and Wine in the Sacrament do but represent Christ's Body and are a Memorial of it to us. For which Reason he adds, 'Do this in Remembrance of me,' Luke xxii. 19.

Q. *Doth the Doctrine of Transubstantiation contradict the Evidence of our Senses?*

A. Our Sight, our Taste, and our Smell, all inform us, that the Bread and Wine remain after Consecration exactly what they were before.

Q. *What will be the Consequence if our Senses constantly deceive us in the plainest Cases?*

A. The Consequence will be very bad. For our Saviour proved his Doctrine by the Miracles which he wrought before Mens' Eyes. But if Mens' Senses may deceive them in the plainest Cases, there is an End of all Miracles at once, and this

great

great Proof of the Truth of Christianity is quite taken away.

Q. *Doth the Doctrine of Transubstantiation contradict our Reason?*

A. Yes; for our Reason assures us, that it is impossible for the same Body to be in different places at the same Time.

Q. *Doth not that Doctrine betray Men into Idolatry?*

A. Yes; for as there is no Change made by Consecration in the Nature of the Bread or the Wine, the Worship that is paid to them is the grossest Idolatry.

Q. *Are the People always sure that the Elements are duly consecrated?*

A. They cannot be sure of it; because they cannot know whether the Priest intended to consecrate them, or not.

Q. *What if the Priest do not intend to consecrate the Elements?*

A. Then, according to the Doctrine of the Church of Rome, there is no Consecration, and of course no Transubstantiation; and the People who think they worship Christ, do (even upon their own Principles) worship nothing but mere Bread and Wine; for want of the Intention of the Priest.

Q. *Do the Papists carry this Doctrine of Intention to other Articles?*

A. Yes; to every one of their Sacraments; so that without the Intention of the Priest no Baptism is administered, or Child made a Christian; without the Intention of the Bishop, no Orders are conferred, no Priest is made; and consequently all his Ministration of Baptism, Masses, Absolutions, Marriages, &c. are of no Effect.

Q. *Of what Consequence is this Doctrine of Intention to the People?*

A. It

A. It makes the Salvation of the People depend on the Care and Honesty of the Priest, and at best, leaves them in a State of Doubt and Anxiety. Nay, by this Doctrine, the Pope himself cannot be sure that he ever received his Orders, or was so much as baptized.

Q. *How do you prove that the Five Popish Sacraments are not Sacraments of the Christian Church?*

A. They are not of the Nature of a Sacrament; for they have either no outward and visible Signs appointed by Christ, to convey to inward and spiritual Grace, or they are not generally necessary to Salvation.

Q. *Is Confirmation a Sacrament?*

A. No: It is a very useful and ancient Ceremony, begun by the Apostles; but not being ordained by Christ himself, is no Sacrament.

Q. *Is Penance a Sacrament?*

A. No: It is not appointed by Christ.

Q. *Is the Absolution of a Priest necessary?*

A. No: For in Scripture Forgiveness of Sin is promised without any other Condition than sincere Repentance and Amendment: 'Repent and be converted, that your Sins may be blot-
'ted out,' *Acts* iii. 19.

Q. *On what Principles do the Papists found the Doctrine of Penance?*

A. They suppose that every Sinner, by way of Satisfaction to God for his Sin, must suffer some temporal Punishment, both in this World by Penance, and in the next by Purgatory, even though he has sincerely repented and forsaken his Sin, and received Absolution.

Q. *Is Penance a Satisfaction to God for Sin?*

A. There is no other Satisfaction for Sin, but

at which Christ hath made, ' Who gave himself a Ransom for all, and by one Offering hath perfected for ever them that are sanctified,'
Tim. ii. 6. Heb. x. 14.

Q. *What then is the true End of Penance ?*

A. The Correction of the Sinner, and the Admonition of others.

Q. *Is that End answered by the Practice of the Church of Rome ;*

A. No: The Sinner is allowed to get another Person to do the Penance for him, and the Pope grants Indulgences, whereby he remits all Penances, not only of Sins past, but sometimes of such as shall be committed for a great Number of Years to come, or during a Man's whole Life. And these Indulgences cannot but be considered as *Licences* for Sin, which are publickly sold for Money.

Q. *Is Extreme Unction a Sacrament ?*

A. It is so far from being a Sacrament, that it is not once mentioned in the New Testament: the Rite being there recommended, being for the Recovery of a sick Person, *James v. 14.* whereas Extreme Unction is applied with quite a different Design; viz. to prepare him for the other World.

Q. *Are Holy Orders a Sacrament ?*

A. Holy Orders are the solemn Appointment of certain Persons to the Ministry; which, though according to Christ's Command, is not a Sacrament; not being necessary for all to receive.

Q. *Is Matrimony a Sacrament ?*

A. Matrimony is an holy and honourable State of Life; and was ordained by God between our first Parents, in the Time of their Innocency: it being so long before Christ, cannot be deemed a Sacrament of his Church.

Q. *What*

2. *What do you think of the Obligation which the Clergy, and all the Nuns and Friars, and others of the Church of Rome, are under not to marry?*

A. It is so far from being commanded by God that *Forbidding to marry* (1 Tim. iv. 3.) is set down as one of the Marks of them that depart from the Faith; and it is often found to be a dreadful Snare to the Conscience, and an Inlet to the most abominable Wickedness.

2. *Why is the Distinction of Meats, as practised in the Church of Rome, unlawful and superstitious?*

A. To *abstain from Meats*, is another of the Marks of them that depart from the Faith, 1 Tim. iv. 3. The Practice hath in Fact destroyed the moral Use of Fasting, by teaching that Luxury and Drunkenness are consistent with Fasting, provided particular Meats are abstained from.

2. *Why are Pilgrimages unlawful?*

A. Because they promote Superstition and Idolatry, the Worship of Saints, and the unlawful Veneration of Images and Relicks.

2. *What doth the Church of Rome teach concerning Purgatory?*

A. That the departed Souls of the Faithful, in order to be cleansed from their Sins before they can enter into Heaven, must suffer the Torments of Fire in a Place which they call Purgatory; from whence, however, they may be delivered by the Prayers of the Church; which are sold for Money.

2. *Is there such a Place?*

A. No: The Scriptures tell us of no such Place; but, on the contrary, declare, that, 'the Blood of Christ cleanseth us from all Sin.' Blessed are the Dead which die in the Lord, that they may rest from their Labours, and their Works shall follow them,' 1 John i. 7. Rev. xiv. 13.

2. *What*

Q. *What do they mean by Supererogation?*

A. They suppose, that some Men may have more Virtue and Merit than is necessary for their Salvation, which may be spared for the Benefit of others. This they call the Treasure of the Church, and pretend that the Pope can dispose of it.

Q. *How do you prove this Doctrine to be false?*

A. Our Saviour bids Men, 'When they have done all Things which are commanded them, to say, We are unprofitable Servants, we have done that which was our Duty to do. In many Things, we offend ALL,' *Luke xvii. 10. James iii. 2.*

Q. *How do you prove that one Man cannot share the Merit of another?*

A. Saint Paul says, 'Let every Man prove his own Work, and then shall he have rejoicing in himself alone, and not in another; for every Man shall bear his own Burden,' *Gal. vi. 4, 5.*

Q. *What is the ill Consequence of that Doctrine of Supererogation?*

A. It offends the Purity and Holiness of God, supposing that Sinners can have any Merit in Sight.

It dishonours Christ, by supposing that others besides him can make Satisfaction for Sin.

And it nourisheth spiritual Pride in some, and encourageth all Manner of Vice in others.

Q. *Can you name any other Errors and Corruptions of the Church of Rome?*

A. Several others might be named; but those already mentioned are abundantly sufficient, to shew that the Church of Rome hath, in a great Measure, changed the pure and holy Religion of Christ into a most wretched and dangerous Superstition.

Q. *What think you of those who live in the Communion of so corrupt a Church?*

A. That

A. That they are under a most grievous Bondage: and therefore I heartily pity them, and pray for their Conversion.

Q. *What do you think then of those who separate themselves from the Church of Rome? May they do it lawfully?*

A. They not only may, but are indispensably obliged by God's Commands to renounce all such idolatrous Worship and sinful Practices, and may be assured of his Favour in so doing. 'Come out from among them, and be ye separate, and touch not the unclean Thing; and I will receive you, and ye shall be my Sons and my Daughters, saith the Lord Almighty,' 2 Cor. vi. 17.

Q. *What then is your Design?*

A. I am resolved with God's Help, to live and die in the Protestant Faith, as it is contained in the wholesome Word of God. And I beseech Him to give me his Grace, that I may make a public and constant Profession of the true Religion, and add to that Profession the Practice of a pious, righteous, and sober Life, through Jesus Christ our only Saviour and Redeemer. Amen.

A PRAYER to be said by a Child after being Catechised.

ALMIGHTY and everlasting God, heavenly Father: I give thee humble Thanks, that thou hast vouchsafed to call me to the Knowledge of thy Grace, and Faith in thee. Increase this Knowledge, and confirm this Faith in me evermore, and so incline my Heart to that heavenly Wisdom which is contained in thy Word, that whatsoever I shall profitably learn therein, I may in Deed fulfil the same; through Jesus Christ our Lord. Amen.

FINIS.

QUESTIONS

AND

ANSWERS

CONCERNING THE

RESPECTIVE TENETS

OF THE

CHURCH OF ENGLAND

AND THE

CHURCH OF ROME.

THE EIGHTH EDITION.

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QUESTIONS AND ANSWERS

Concerning the

RESPECTIVE TENETS, &c.

Question I.

How doth the Church of England differ from the Church of Rome?

Answer. The Church of *England* keeps close to the Ancient Creeds, commonly called the *Apostles*, the *Nicene*, and that of *Athanasius*: The Church of *Rome* hath added new Articles of Faith to these Ancient Creeds; which we re-

Quest. II. When did the Church of England add these new Articles of Faith?

A 2

Answer.

Ans. For the greatest Part of the in the Council of *Trent*, and particular in the new Confession of Faith, compiled and published by Pope *Pius IV.* about an hundred Years ago.

Qu. III. What is the Reason the Church of England doth not receive the new Articles of Faith?

Ans. 1. Because they are not to be found in the Word of God.

2. Because many of them are contrary to the Word of God.

3. No Church in the World has Power to make new Articles of Faith.

Qu. IV. What and which are the new Articles of Faith the Church of Rome has added to the Ancient Creeds?

Ans. Some of the Principal are the following:

1. That the Apostolical and Ecclesiastical Traditions, *i. e.* of their Church are most firmly to be admitted and embraced, *i. e.* as they explain it, with *divine Faith*, and with the same Affection and Piety that is due to the Holy Scriptures.

2. That there are truly and properly Seven Sacraments of the new Law, instituted by *Jesus Christ*, and necessary to the Salvation of Mankind, though not all of them necessary to every Man.

concerning the Respective TENETS, &c. 5

man, viz. *Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony.*

3. That all and every Thing which has defined and declared about Justification by the Council of *Trent*, ought to be embraced and received.

4. That in the Mass is offered to God true, proper, and propitiatory Sacrifice for the Quick and Dead.

5. That in the most holy Sacrament of the *Eucharist*, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord *Jesus Christ*; and that there is Conversion made of the whole Substance of Bread into his Body, and of the whole Substance of Wine into his Blood; which Conversion that Church calls *Transubstantiation*.

6. That under either Kind, or Species only, whole and entire *Christ*, and the true Sacrament, is received; and by consequence, Laymen are justly denied the Cup in the Sacrament.

7. That there is a Purgatory, and that the Souls there detained are helped by the Suffrages of the Faithful.

8. That the Saints who reign together with *Christ*, are to be worshipped, and invocated.

A. 3.

9. That.

6 QUESTIONS and ANSWERS

9. That the Relicks of these Saints are to be venerated.

10. That the Images of Christ, and the Mother of God, as also of other Saints are to be had and retained; and due honour and veneration to be bestowed on them.

11. That the Power of Indulgence was left by Christ in his Church, and that their use is most wholesome to Christian People.

12. That the *Roman Church* is the holy Catholick and Apostolick Church, and the Mother and Mistress of all Churches.

Qu. V. *Why must not the Tradition the Roman Church boast of, be received with divine Faith, nor with the same pious Affection, that is due to the Holy Scriptures?*

Ans. 1. This were to make them as necessary as Scripture; and to make the Traditions as necessary as the written Word of God, is to accuse the written Word of God of Imperfection, as if all Things necessary to Salvation were not contained in it, contrary to *Psalms* x. 7. *2 Tim.* iii. 15, 16, 17.

2. The Traditions of the Church of *Rome*, many of them are so far from being

Concerning the Respective TENETS, &c. 7

ing Apostolical, that they are false, and, the best, uncertain.

3. Most of the Traditions of the Church of *Rome* cannot be Apostolical, because they have not been received in all Ages, by all Churches, and in all Places, which is the true character of apostolical Traditions.

4. Why should others be obliged to receive all their Traditions, some of which are very uncertain, when they themselves reject Traditions which are more certain, such as the Tradition of communicating Infants, and others?

5. We receive them not, because we see their sinister Design in urging Traditions, which is, to make that an Article of Faith by Tradition, which cannot be proved to be so by the written Word of God.

6. If Traditions (not bottomed in the written Word) must be received with divine Faith, then our Faith must be built on the testimony of the Church, as divine and Infallible, which is absurd.

Qu. VI. *Why do you not believe that there are truly and properly Seven Sacraments of the new Law?*

Ans. 1. The Holy Ghost in Scripture

8 QUESTIONS and ANSWERS

ture hath no where declared such Number.

2. This precise Number of Seven Sacraments was not heard of in the Christian Church, till Twelve Hundred Years after Christ; and therefore is an Innovation.

3. The Council of *Trent* was the first which made this Number an Article of Faith, and in doing so, usurped and attributed to themselves a divine Authority.

4. There are only Two Sacraments instituted in the New Testament, i. e. true and proper Sacraments, viz. *Baptism*, and *the Supper of the Lord*: Answering to the two standing Sacraments in the old Law, *Circumcision*, and *the Passover*.

Qu. VII. *Why do not you embrace that the Council of Trent hath defined about Justification?*

Ans. Because the Council of *Trent* asserts, "that the good works of a justified Person do truly merit Increase of Grace and eternal Life," which cannot be true.

1. Because St. *Paul* tells us, that we are not only justified by Grace, Rom. ii. 24. but sanctified by Grace, 1 Cor. v.

concerning the Respective TENETS, &c. 9

1. and glorified by Grace, Eph. ii. 8. Luke xii. 32. And if by Grace, there can be no such Thing as Merit.

2. All the good Works of a justified Person are finite, and how can they merit a Glory which is infinite? In Merit there must be a Proportion between the Work and Reward.

3. The sufferings of this present Life, even the greatest Persecutions, are not worthy to be compared with the future Glory. These merit not, how then shall other good Works merit, which are of less Consequence?

4. Whatever is truly meritorious, must have no Flaws, no Defects, no Imperfections mingled with it; but even the best Works of justified Persons have some Defects and Imperfections, and therefore cannot merit.

5. Though God promises eternal Life for our good Works, yet that only declares his great Goodness, not what is due in strict Justice to our good Works; and consequently his Promise doth not make our good Works truly meritorious.

Qu. VIII. *Why do not you admit of the sacrifice of the Mass?*

Ans. 1. Because if it be a true, propitiatory Sacrifice, and they offer it daily,

A. 5.

daily, Christ must be killed every Day, which is directly contrary to *Heb. ix. 25, 26, 27, 28.* And it sounds dreadful to a Christian Ear, that the Priest kills Christ every Day.

2. Though the Lord's Supper was called a Sacrifice in the ancient Church, yet they meant no more by it, than that, as it takes in the whole Action, it is only a Commemoration or Representation of Christ's Sacrifice, and a Sacrifice of Prayer and Thanksgiving, but no proper or true Propitiatory Sacrifice.

3. The Words, *Do this in Remembrance of me*, from which they prove the Institution of such a Sacrifice, import just the contrary.

4. They make the Sacrifice of the Mass available to the Dead, and to Souls in Purgatory; whereof there is not one Word in all the New Testament.

5. The Sacrifice of the Mass is a great Dishonour to our blessed Lord, in the Design, Practices, and Pretences of it, for it makes his Sacrifice imperfect.

6. They celebrate Masses to the Honour of the Saints; which is to offer Sacrifice to their Honour, and therefore unlawful; because Sacrifice ought to be offered to the Honour of none but God.

Qu. IX.

Qu IX. *Why do you not believe a Transubstantiation in the Lo d's Supper?*

Ans^w. 1. Our very Senses contradict such a Conversion of the Bread into the natural Body of Christ; for we may See and Feel, and Taste and Smell, that the Bread and Wine after Consecration, are Bread and Wine still; and if we must deny our Senses, we shake the Foundations of the Christian Religion.

2. It is against Reason that Christ's Body and Blood should be in a thousand places at once, as it must be, if in every Place where Consecration of the Elements is used, such a Conversion be made.

3. It is against Scripture, for the Apostle, 1 Cor. xi. 26, 27, 28. calls it Bread after Consecration.

4. It is against the Nature of a Sacrament, which is an outward visible Sign of something spiritual, and Transubstantiation destroys the Sign, and consequently the Sacrament.

5. The Words of Christ, *This is my Body*, from which they infer Transubstantiation, do not naturally infer such a Change, by the Confession of several learned Papists themselves.

6. If there be such a Transubstantiation, Christ's Body must not be at such

Times in Heaven, contrary to the Article of our Faith, which imports, that Christ is to continue in Heaven till the Restitution of all Things.

7. They themselves cannot be sure of such a Change, because they make it dependent upon the Intention of the Priest.

8. The Absurdities that flow from this Doctrine are great and many; for it would follow, that Christ, who administered this Sacrament, did eat up himself; that the Disciples did eat up their Master; that Christ's Body may be locked up in a Box for half a Year together, and longer, &c.

9. Transubstantiation is against the Doctrine of the Primitive Church, which calls the Bread, the Figure of Christ's Body.

10. This Doctrine is a mere Novelty, for it was but a disputable Point, even in the Church of *Rome*, in the 9th and 10th Centuries, and made no Article of Faith till Twelve Hundred Years after Christ, and better, in the Council of *Lateran*.

11. The Doctrine of the Church of *England*, that the Bread represents, and is a Memorial of Christ's Body crucified upon the Cross, and upon that Account is his Body, is true; and there

Therefore that of Transubstantiation must be false. And that our Doctrine is true is evident from hence,

1. It is agreeable to the Nature of a Sacrament.

2. Agreeable to Christ's Explication, when he speaks of his Body; *Do this in Remembrance of me.*

3. Agreeable to the Doctrine of the primitive Church for the first Eight Hundred Years after Christ, as some of the Papists themselves confess.

4. Agreeable to the Expressions used at the Passover, to which this Sacrament answers. For when at the eating of the Paschal Lamb, they said, *This is the Passover*; every Body knew the Meaning as, *It is the Memorial of it.*

5. There is no Inconvenience in our Doctrine, whereas in Transubstantiation there are Abundance of Absurdities, as hath been said already.

Qu. X. *Why do you think it unlawful for Laymen to receive the Communion in the Kind only?*

Ans. 1. Because Christ saith expressly to the Disciples, not only, *Take, eat,* but also, *Drink ye all of this,* Matt. xxvi. 27.

2. The Practice of the universal Church of Christ, for a thousand Years together, is against it.

3. It

14 QUESTIONS and ANSWERS

3. It is a Novelty; for the Council of *Constance*, in the Year 1416, was the first that durst venture upon this Sacrilege, and deprive the Laity of the Cup in the Sacrament, notwithstanding Christ's Institution, and the Practice of the Primitive Church.

4. The Priests in the Church of *Rome* dare not consecrate without the Cup, nor look upon the Sacrament as perfect without it, nor receive it without the Cup; and if the Neglect of it be sinful to them, must it not be so to the Laity?

5. All the *Eastern* Churches at this Day communicate the Laity in both Kinds, and think it unlawful to do otherwise.

6. As much as the Church of *Rome* is against the Laity's Communion in both Kinds, Time was, when one of their own *Popes*, *Gelasius* by Name, who lived about Five Hundred Years after Christ, said, "Let the People either participate of both Parts of the Sacrament, or be hindered and kept from both."

7. What they say of receiving whole Christ, or the whole Sacrament, in one Kind; besides that they have the Institution of the Sacrament against them,

how

How can they receive whole Christ in one Kind, when they make this Sacrament a Sacrifice, where the Blood must be separated from the Body, else it is not considered as shed? and how can they receive the whole Sacrament in one Kind, when the Sacrament consists of two distinct Parts by their own Confession?

8. In communicating in one Kind only, the Significancy of the Sacrament is destroyed: For it is a Representation of our Lord's Death, and how can that Death be represented, without representing the Separation of his Flesh and Blood? and how can they commemorate this Separation, without receiving them separated?

Qu. XI. *Why do you not believe a Purgatory?*

Ans. 1. Because the Scripture makes mention only of two Places, or States, when men enter into after Death, *i. e.* Heaven and Hell, taking no notice of Purgatory.

2. The Men they send into Purgatory are good Men, and true Believers, and therefore in Christ Jesus; and we read, there is no Condemnation to them that are in Christ Jesus, *Rom. viii. 1.*

3. Good Men are said to *rest from their Labours*, from the Moment of their

16 QUESTIONS and ANSWERS

their Death, *Rev. xiv. 1.* And how do they rest from their Labours, if they labour under Torments?

4. This Doctrine is injurious to the Satisfaction and Merits of Christ, as if they did not procure a full Remission of Sin, and the Guilt of it, to those that belong to Him.

5. In Purgatory, they say, they are only venial Sins that are punished; and is it rational, that God forgives the greater Sins, and the Punishment due to them, and punishes the Venial with inexpressible Torments, which they themselves confess do not interrupt the State of Grace?

6. This Doctrine is a Novelty, and was no Article of Faith, no not in their own Church, till the Council of *Trent*.

7. It is a Doctrine which People in the Church of *Rome* have been led into by Tales and Legends, and Monkish Stories, and is the great Instrument of Gain and Profit.

8. The Primitive Church did not believe it; for the Fire the Fathers talked of was a Fire at the Day of Judgment.

9. The *Greek* Church at this Day gives no Credit to this Doctrine.

10. Though

10. Though the Primitive Church did pray for the Dead, yet it was not for Souls that were in Torment, but for Souls in a State of Refreshment and Felicity, that God would shew them mercy in the last Day, and hasten their happy Resurrection, and give them a blessed Sentence.

Qu. XII. *Why do not you invoke and worship, or pray to the Virgin Mary, and the Saints departed?*

Ans. 1. Because the Word of God is directly against it; for it saith, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10.

2. It is absurd and irrational to worship Men and Women, who are not present to receive our Worship; or to speak to Beings, when we neither are, nor can be sure that they hear us.

3. Prayer is a spiritual Sacrifice, and therefore must be offered to God only. External Sacrifice, offered to Creatures, by the Confession of the Papists themselves, would be Idolatry, and therefore much more a spiritual Sacrifice, as it is much nobler, and of greater Consequence than the other.

4. This Invocation of Saints is an Innovation, for there is no Example of it for the first 300 Years after Christ.

5. We

5. We are expressly commanded to come directly to God in Prayer through our only Mediator Jesus Christ, *Psal. l. 15. 1 Tim. ii. 5.* and to invoke Saints departed, to intercede for us, is to disobey his Command.

6. It is a great Dishonour to God, to beg that of Saints which God only can give; for this is to ascribe to them divine Power: Such is their Prayer in the Office of the *Blessed Virgin Mary*: "Mother of Mercy, protect us from the Enemy, and receive us in the Hour of Death."

7. The Excuse they make that they pray only to Saints to pray for them, even this is injurious to the Mediation of Jesus Christ; for this is to make innumerable Mediators, and tacitly to accuse his Mediation of Imperfection, who is our only Mediator, not only of Redemption, but of Intercession too.

8. This Invocation of Saints departed is injurious to the Saints themselves, who were they to appear here, would disdain to receive that Honour which is due to God only.

9. Their praying to Saints departed is not the same with our desiring our Neighbours here on Earth to pray for us

as; for we know our Neighbours hear
as; nor is it any more than a friendly
request.

Here are no formal Prayers offered to
our Neighbours in a devotional Way;
besides, for this we have a Command,
but none for the other.

Qu. XIII. *Why do not you worship or
venerate the Relicks of Saints?*

Ans. 1. Because, If I am not to give
Religious Honour to Saints departed, I
must give none to Relicks.

2. There is no Command nor Ex-
ample in Scripture, for this Practice.

3. It is a Novelty; for this Trade of
Relicks was not known or heard of till
very near 400 Years after Christ.

4. We read indeed that devout Men
carried St. *Stephen* to his Burial, but there
was no Stir made with his Relicks.

5. Some of the wiser sort of Papists
confess themselves that there are great
heats in Relicks, and that Bones of
thieves and Murderers are sometimes ho-
noured and adored for Relicks of Saints.

6. The Miracles pretended to be
brought by these Relicks, have been
found often to be nothing but Delusions
of the Devil.

7. By this superstitious Veneration
of

of Relicks, Men's Minds are diverted and turned away from that rational and spiritual Worship, the Gospel requires.

9. It is evident from Experience that the People in the Church of Rome put great Trust and Confidence in their Relicks, and abuse them into Superstitions.

Qui. XIV. *Why may not the Images of God, of Christ, of the Virgin Mary, and of the Saints, be venerated or worshipped?*

Ans. 1. Because, as to Images of God, God declares his Anger against those that pretend to make any Similitude of Him, *Deut. iv. 15, 16. Isa. xi. 17.* And if it be not lawful to make them, must be more unlawful to worship them.

2. This Worship or Veneration is pre-emptorily forbid in the second Commandment, and under very severe Penalties.

3. Even the Worship of the true God by an Image, is unlawful, and called Idolatry, as is evident from the Example of the *Israelites* worshipping the true God by the Figure of the Golden Calf, *1 Cor. x. 7.*

4. The Primitive Christians would not suffer Images so much as to be painted on the Walls of their Churches.

so far they were from thinking their Worship lawful.

5. Several Councils of old have condemned this Worship.

6. The *Carpocratians* were counted Hereticks in the Primitive Church for worshipping the Images of Christ and St. Paul.

7. God doth not only forbid placing Divine Virtue in Images, but falling down before them in a religious Way; and whatever Men's Intentions are, he interprets their falling down before them as worshipping the Image itself, *Jer. ii. 27. Isa. xlv. 17.*

8. The Heathens excused their worshipping of Images, with the same Argument the Church of Rome makes use of, that they did not worship the Image, but the Person represented by the Image; yet the Christians charged them with Idolatry.

9. So great an Aversion had the Primitive Christians to all such Worship, that St. *Epiphanius*, Bishop of *Salamine*, who lived in the 4th Century, tore a Nail in the Church, on which an Image of Christ, or some Saint, was painted, looking upon it as scandalous and dishonourable to Religion.

10. Though

10. Though the second Council of *Nice* established this Image-Worship yet the Council of *Francfort*, that followed soon after, condemned those Fathers for their Superstition, and deflecting from the Primitive Rule.

Qu. XV. *Why do you reject the Use of Indulgences, and Dispensations of the Treasure of the Church?*

Ans. 1. Because they are built upon false Foundations, such as Purgatory, Supererogations of Saints, *i. e.* their doing more than was necessary, God's imperfect forgiving of Sins, and Satisfaction to be made to the Justice of God.

2. These Indulgences are not Things so much as heard of in the Primitive Church, for they are wholly engrossed by the Pope, who sends his Servants abroad to sell them for Money.

3. Though in the Primitive Church the respective Bishops, in their Dioceses, relaxed the Time of a true Penitent's Severity he was to undergo, yet they never pretended to free the Penitent from the Pains of Purgatory, much less to apply to them the superfluous Merits of Saints, as is done in these Popish Indulgences.

4. They have no Foundation in Scripture, by the Confession of their own learned Men; and they came very late to the Church, not till Twelve Hundred Years after Christ; and it is evident they are used as a Means to get Money.

5. By these Indulgences Men are hindered from a true Repentance; for they pretend to release Men both from Sin and Punishment, at least the People are suffered to think so, if they do but say many Prayers, or go in Pilgrimage to such a Place, or abstain on certain days from certain Sorts of Meat, or give a large Sum of Money for the building of a Church, or go to War against Infidels, &c.

Qu. XVI. *Why do not you believe that the Church of Rome is the Catholick Church?*

Ans. 1. Because there are vast Multitudes of Christians in the World which are not in Communion with the Church of Rome, and yet are Members of the Catholick, i. e. Christ's universal Church, dispersed all the World over.

2. To say that the Church of Rome is the Catholick Church, is to say, that a part is the Whole; or that a House is a whole City, or that one Member is the whole Body.

3. The

24 QUESTIONS and ANSWERS

3. The Primitive Christians did not take the Church of *Rome* to be the only Catholick Church.

4. God hath no where in Scripture declared so much.

5. To say the Church of *Rome* is the only Catholick Church, is a most uncharitable Doctrine, and to damn the greater Part of the Christian World.

6. All Churches that do hold the ancient Faith contained in the three Creeds are Members of the Catholick Church.

7. The Church of *Rome* is so far from being the only Catholick Church, that her unwarrantable Doctrines make her at the best, but an unsound Member of the Catholick Church.

Qu. VII. *Why do you not believe that the Church of Rome is the Mistress of all other Churches?*

Ans. 1. Because there is no such Authority given her in the Word of God.

2. The Superiority she claims is nothing but Usurpation, as hath been proved by our Divines.

3. It is evident from History, that both the *Asian* and *African* Churches have formerly rejected her Authority.

4. The Eastern Churches at this Day despise her Pride, and Affectation of Supremacy,

5. Over

5. Over the Church of *England*, particularly, she can have no Authority, for this Church was a free Church from the beginning, and whatever Oppressions she hath suffered of the Bishop of *Rome*, that both not alter her natural Freedom, and therefore she justly maintains it.

Qu. XVIII. *Doth the Church of Rome differ from the Church of England in any other Points?*

Ans. Yes; for she holds,

1. 'That the public Prayers or Service of the Church, at which People are bound to assist, may lawfully be performed in *Latin*, or a Tongue not understood by the People.'

2. 'That Auricular Confession, or confessing all our mortal Sins with the Circumstances of them, in the Ear of a Priest, is necessary to Salvation.'

3. 'That Extreme Unction is a necessary Sacrament.'

4. 'That it is unlawful for Priests and Clergymen to marry.'

5. 'That the Church of *Rome* is infallible.'

6. 'That the Scripture ought not to be read in the vulgar Tongue by the common People.'

7. 'That the Books commonly called *Apocrypha* are canonical Scripture.'

B

8. That

8. 'That the Church of *England* has
'no Power to reform herself.'

Qu. XIX. *Why do you not allow
publick Prayer, and Services in Latin, or
Tongue not understood by the People?*

Ans. 1. Because St. Paul, in the 14th
Chapter of the first Epistle to the Cor-
inthians, disputes against such Service
shewing that it edifies not, ver. 5.
That it is speaking into the Air, ver. 6.
That it is to be a *Barbarian* to the People
ver. 11. That it is a childish Thing
ver. 20. nay Madness, ver. 23.

2. Not only the *Jewish*, but the *Pr*-
mitive Churches, had their publick Of-
fices in the vulgar Language.

3. The Unwarrantableness of this
Thing is so manifest, that even the wise
Men of the *Roman* Church find Fault
with the publick Service in an unknown
Tongue.

4. It is against the natural Sense of
Mankind, who think it is fit for them
to know what they do, especially in the
Worship of God.

5. Though People may say their own
Prayers upon such Occasions, yet the
End and Design of Publick Prayer is
lost, which is to join with the Priest, or
Minister, and the Congregation, in
publick

publick Devotions, and to say *Amen* to them.

6. The Reasons they give for the Use of this Service in the *Roman Church*, are so weak and worldly too, that they betray their Guilt and Error; as being drawn from the Majesty of the *Latin* language, from the Priest's being able to read his Office in all Countries; and the People's greater Veneration of what they understand not, &c.

Qu. XX. *Why do not you think Auricular Confession to a Priest necessary to Salvation?*

Ans^r. We are not against Confessing to a Minister, in the Church of *England*; nay, our Church presses it, both publick and private, to God chiefly, and to pious and able Divine, if the Conscience be burdened, and particularly upon Sick or Death Bed, and before receiving the Sacrament; but we dare not say, as they do in the Church of *Rome*, that a Man cannot be pardoned or saved, except he confesses to a Priest all his mortal Sins, with their Circumstances, for these Reasons,

1. Because there is nothing in the Word of God that makes the Neglect of such a Confession damnable.

2. The Word of God tells us, that God forgives Sins upon true Contrition but says nothing of Confession to a Priest that it is always to attend Contrition.

3. Though Confession was used in the Primitive Church, yet that Confession was made by scandalous Sinners in the publick Congregation, and therefore not the same with that practised this Day in the *Roman Church*.

4. They make this Confession a Sacrament, or a principal Part of the Sacrament of Penance, in the Church of *Rome*; but a Sacrament it cannot be because it wants Christ's institution.

5. About Six Hundred Years ago this Confession was not thought necessary to Salvation, even in the Church of *Rome* and there is no Inspiration since to make it so.

6. The Place, *John xx. 23.* upon which the Streis of the Necessity of the Confession is laid, imports no such Thing. Confession is not so much as mentioned there.

7. This Confession, as it is managed in the Church of *Rome*, is a mere Formality, but gives no Check to Sin.

Qu. XXI. *Why do not you believe, that*

Extrem

Extreme Unction is a Sacrament necessary to Salvation?

Answ. 1. It can be no Sacrament, because it wants Christ's Institution. The Place, *Mark* vi. 13. is no Institution of a Sacrament, but a Command to heal the Sick miraculously.

2. Anointing the Sick was a miraculous Gift in the Apostles' Days, and therefore not necessary to be continued, after a sufficient Promulgation of the Gospel.

3. The *Unction* they use in the Church of *Rome* differs very much from the *Unction*, or anointing with Oil, *St. James* speaks of, *Chap.* v. 14, 15. and the Apostles used; for,

1. That in the Church of *Rome* hath no miraculous effects, which theirs had.

2. The Apostles anointed sick persons that they might recover. In the *Roman* Church, they anoint dying Persons that they may pass all Hopes of Recovery.

3. We read of no such Ceremonies used by the Apostles, as the *Roman* Priests use in their *Unction*, anointing the Eyes, and Ears, and Nose, and Mouth, and Hands, and Feet, and Reins, &c.

4. Whereas spiritual Grace is pretended to be conferred by this *Unction*;

it is evident, that in that Place of *St. James*, the saving of the sick Person is ascribed to the Prayer of Faith, not to the Anointing.

5. Whereas it is pretended, that it is fit there should be a Sacrament for dying Men; we say, that the *Lord's Supper* is a Sacrament sufficient to comfort a dying Man, without *Extreme Unction*.

Qu. XXII. *Why do you look upon the Church of Rome as in an Error, for forbidding Priests and Clergymen to marry?*

Ans. 1. Because *St. Paul* plainly permits a Bishop and other Clergymen to marry, *1 Tim. iii. 2, 11. Tit. i. 6.*

2. The same Apostle saith to all Men in general, *It is better to marry than to burn*, *1 Cor. vii. 9.*

3. The same Apostle calls forbidding to marry, a *Doctrine of Devils*, *1 Tim. iv. 1, 3.*

4. *St. Peter* himself, an Apostle, and Priest, and in the Sense of the Church of *Rome*, a Pope too, was a married Man.

5. Several of the Bishops of the Primitive Church were married Men, such as *Spiridion, Chereimon, Hilary*, and others.

6. The Priests of the *Greek Church* do not observe this Law of celibate, or single Life.

7. The first Council of *Nice* approved *Papbnutius's* Opinion, that Clergy-
men ought to be permitted to cohabit
with their Wives.

Qu. XXIII. *Why do not you believe
that the Church of Rome is infallible?*

Ans. 1. Because her Infallibility is
only a Pretence, founded neither in
scripture, nor Reason, nor Antiquity.

2. She hath actually erred, both in
doctrine and the Worship of God, and
very grossly.

3. God hath nowhere promised to
make any one particular Church infal-
lible.

4. Themselves are not agreed where
this Infallibility lies, whether in the
Pope, or in a General Council, or in the
diffusive Body of Christians.

5. This Pretence of Infallibility in
that Church, is nothing but a Device to
uphold their Temporal Dominion and
grandeur.

6. Both their Popes and General Coun-
cils have notoriously contradicted one
another, and therefore neither of them
can be Infallible.

7. Whereas it is pretended, that an
infallible Judge is necessary, in order to
decide Controversies, we deny it:

1. Because

1. Because Controversies may be decided without an Infallible Judge, as they were in the Primitive Church; the Bishops meeting in Council, argued and determined Controversies against Heretics from the Word of God.

2. There is another Way of determining Controversies, without any infallible Judge, and that is, a meek, humble, peaceable, and charitable Temper; and therefore such a Judge is not necessary.

3. We do not find, that when there were infallible Judges in the World, such as Christ and the Apostles, that all Controversies ceased or ended. There were Schisms and Heresies in St. Paul's Time 1 Cor. xi. 19. and if an Infallible Judge cannot rid the World of Controversies why should he be thought necessary for that purpose?

4. Suppose an Infallible Judge were necessary, why must that Judge be necessarily in the Church of Rome? Why not in any other Church?

5. For all the Pretences of Infallibility in the Church of Rome, they cannot decide the Quarrels and Controversies that are among themselves.

Qu. XXIV. Why do you find Fault with the Church of Rome for not suffering

concerning the Respective TENETS, &c. 33

g the common People to read the Bible?

Answ. 1. Because in doing so they
are contrary to the Command Christ
gives to all, to *search the Scriptures*,
John v. 39.

2. Because what they forbid, the Apo-
les commend, as we see in the Example
of the *Bereans*, who are commended for
reading the Scriptures, *Acts xvii. 11.*

3. It is contrary to the Practice of the
primitive Church, in which the Fathers
earnestly exhorted the People to an affi-
duous and diligent reading of the Scrip-
tures.

4. It agrees not with St. Paul's Coun-
sel and Exhortation, *1 Thess. v. 7. I*
charge you that this Epistle be read to all
the holy Brethren.

5. It was the Duty of the *Jews* to have
the Law in their Houses, and to read it
to their Children, *Deut. vi. 7.* And
therefore must be much more the Duty
of Christians, to read or peruse the Gos-
pel, as being a People living under a
greater and richer Oeconomy.

6. Whereas it is pretended that the
Scriptures are obscure, and that this pro-
hibition is to prevent Heresies. We an-
swer, That the Scriptures are not so ob-
scure, in places relating to Things neces-
sary

fary to Salvation, but that they may be understood by the Laity. And as to the Plea of preventing Heresies, that is only a Pretence, no Argument, since they might as well forbid People to eat or drink, for fear they should abuse their Liberty.

Qu. XXV. *Why do you believe that the Books commonly printed, and bound up with the Bible, called Apocrypha, are not Canonical Scripture?*

Ans. 1. Because the true Oracles of the Old Testament were delivered to the Jewish Church, Rom. iii. 2. and these Books were not delivered as such.

2. These Apocrypha were not written by Men inspired, as all Canonical Scripture must be, 2 Tim. iii. 16.

3. As the Jewish Church knew of no other Canonical Books of the Old Testament, but what the Protestant Churches own; so the Primitive Church received no other from the Jews but these.

4. Some of the Authors of the Books called Apocrypha make Excuses for themselves, and beg the Reader's Pardon for their Mistakes; which is not the Language of the Holy Ghost. See 2 Maccab. xv. 38. see also the Prologue to Jesus the Son of Sirach.

5. In the ancient Account of Canonical Books, particularly that of the Council of *Laodicea*, in the Year 364, these *Apocrypha* are left out.

6. Whereas it is pretended that these *Apocrypha* were read in the Primitive Church, we grant it; but it was for the instruction of Men's Morals; they did not resolve their Faith into them, nor do we.

7. Some learned Men of the Church of Rome do not believe them to be Canonical.

Qu. XXVI. *Why do you blame the Church of Rome for asserting, that the Church of England, once a Member of her Communion, had no Power to reform herself?*

Ans. 1. Because every Church hath a natural Right to make off the Abuses and Corruptions that are contrary to the Word of God.

2. It is God's Command to private Men, not to suffer themselves to be deceived by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive; and therefore much more is a National Church concerned to do so.

3. It is the proper Office of the Bishops of a National Church to take Notice what

36 QUESTIONS and ANSWERS, &c.

Errors creep into their Churches, and oppose them.

4. In vain was any Reformation hoped for from the Bishop and Court of Rome who dreaded nothing more than a Reformation.

5. As the throwing off the Power of the Pope of Rome was one Part of the Reformation; so in doing that, we did not throw off Obedience to a lawful Sovereign, but Subjection to an Usurpation.

6. This Reformation was not made without a Precedent of former Ages when the Orthodox Churches, after the famous *Arian* Councils, did set up the *Nicene* Faith again, which those powerful Councils had abolished.

7. In this Reformation we made not a new Religion, but restored the old; and did not build a new House from the Ground, but removed the Rubbish which made it incommodious and unwholesome.



F I N I S.

I S S U A S I V E
FROM
P O P E R Y.

a LETTER from the late Archbishop
TILLOTSON, when Dean of *Canterbury*,
to the Right Hon. CHARLES, then
Earl, afterwards Duke of *Shrewsbury*.



L O N D O N :
Printed for JOHN RIVINGTON, Bookseller to The
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M DCC LXVIII.

1835 AUGUST

POPULAR

... from the late Archbishop
... of Canterbury
... of the
... of the



LONDON:

... Bookellers to the
... at the
... Church

MILNER

P R E F A C E.

AS it is well known that Archbishop
TILLOTSON, when Dean of Can-
terbury, had the principal Hand in
engaging that noble Personage CHARLES,
Earl, but afterwards Duke of Shrews-
ry, from the Profession of the Roman
Catholic Religion, in which he had been
educated; so, we presume, it may well be
regarded a real Benefit conferred on the Pub-
lic, to produce the Arguments which he
presented on the Occasion, and which were hap-
pily attended with so good an Effect. This
we now have the Pleasure of doing, from a
Manuscript in his own Hand-Writing. The
Work consisted originally of three Parts, viz.

- I. The Necessity of inquiring into the
Grounds of our Religion.
- II. The Protestant and Roman Catholic
Religions compared.
- III. Of Transubstantiation.

P R E F A C E.

The two first Heads are here published verbatim (and they were never published before) from the Author's Manuscript. The third he printed Himself, perhaps a little enlarged, with a View of checking the Progress of Popery, under the Title of a Discourse against Transubstantiation, which is inserted in his Works.

If these Parts were united again, and reduced to their original Form, the Whole would then make a very useful Treatise against Popery, excellently calculated to secure People from the “ Sly Insinuations, and “ cunning Craftiness of those who lie in “ to deceive them.”

With this View we have printed the two Parts of the Letter, in such a manner as to afford the Proprietors of the Paper a fair and convenient Opportunity of answering theirs, and thereby of completing the Whole.



TO THE
RIGHT HONOURABLE
THE
Earl of SHREWSBURY.

MY LORD,

SINCE it hath pleased God to incline your Lordship to take into your serious Consideration the Business of Religion, which of all other doth most nearly concern you, both in order to your present Peace and future Happiness, I cannot but be glad of the Opportunity of being any ways serviceable to your Lordship upon so good an Occasion. And because your Lordship hath thought fit to take use of my Advice in this weighty Matter, I will with all Faithfulness give you the best Assistance I can; and shall offer nothing to your Consideration, but what, upon a free Examination of both Religions, I do most firmly believe myself.

6 *A Dissuasive from POPERY.*

That your Lordship determined not to make Change before you are thoroughly convinced, very pious and wise Resolution; but then surely ought not to hinder your Lordship from proceeding to examine Things, in order to your full Satisfaction.

And whereas your Lordship is pleased to "that it is better to err on the believing Side " the misbelieving;" I am verily persuaded that has not put Men under the hard necessity of erring dangerously on either Hand. However, this mere contingent Proposition, which happens to be true or not, according as the Error we fall into, the Consequences of it are: but if it be taken for a certain Principle, and pursued as far as it will carry a Man, it may lead him into the greatest Errors and Delusions; because by Virtue of it a Man is obliged, for fear of not believing so much as he ought to believe whatever any Church or Religion hath established as an Interest, or the Confidence to impose an Article of Faith.

I will trouble your Lordship no further but commend these Papers to your serious Perusal, beseeching the God of Truth so to dispose and direct your Lordship's Mind in this great Enquiry, that you may clearly discern and sincerely embrace the true Way to eternal Salvation. I am,

My Lord,

Your Lordship's most humble,

and most obedient Servant,

April 22,
1679.

JOHN TILLOTSON

THAT your Lordship may proceed in this Matter with all the Care and Consideration that is due to so great a Concernment, I shall endeavour your Lordship's Satisfaction in this Method.

I. I shall vindicate the Reasonableness of Mens examining their Religion, and trying the Grounds of it whether they be firm or not.

II. I shall apply this to the Case under debate; and examine whether the Protestant Religion, or that of the Church of *Rome*, be the true Faith and Doctrine of CHRIST.

III. I shall particularly consider the Doctrine of *Transubstantiation*; not only because it is one of the most fundamental Articles of the Roman Religion, but because I perceive your Lordship is more particularly desirous to be clearly and fully satisfied in this Point.

Concerning the reasonableness of Mens examining their Religion, and the Grounds of it.

I. I shall endeavour to vindicate the reasonableness of Mens examining their Religion, and trying the Grounds of it, whether they be firm or not.

And for our clearer proceeding in this Matter, I first premise this Caution, that this is not a Duty equally and indifferently incumbent upon all, nor indeed fit and proper for all Persons; because all are not capable of it. There are two sorts of Persons that

that are either wholly, or in a great measure, incapable of it.

Children, and grown Persons of a very mean low Capacity of Understanding.—Children are fit to examine, but only to learn and believe what is taught them by their Parents and Instructors. And grown Persons, of a very low and mean Capacity of Understanding, and who either by reason of the Weakness of their Faculties, or other Disadvantages they lie under, are in little Probability of improving themselves: These are always to be looked upon as in the Condition of Children and Learners, and they must of necessity, in Things which are plain and obvious to all Mankind, trust and rely upon the Judgement of others. And it is much safer and wiser for them so to do, than to lean to their own Understanding and depend upon their own Judgement.

And such Persons, if they be modest and humble, and pray to God for his Direction and Assistance, and are careful to practise what they know, and live up to the best Light and Knowledge that they have, shall not miscarry only for Want of Knowledge; because their Ignorance is unavoidable, God will require of them no more than he has given; nor will call them to Account for those Faults which were never committed to them. And if they be led into any dangerous Error by those whom whose Care the Providence of God did put upon them, God will not impute it to them; because they took the best and wisest Course they could, to come to the Knowledge of the Truth.

But for those who by the Maturity of their Age, and by the natural Strength and Clearness of their Understandings, or by the Exercise and Improvement of them, are capable of enquiring into, and understanding the Grounds of their Religion,

discern

cerning the Difference between Truth and Error, do not mean in nicer Points and of deeper Speculation, but in Matters of greater Moment and Importance in Religion;) it is very reasonable that such Persons should examine their Religion and the Grounds

And this must either be granted to be reasonable, or else every Man must continue in that Religion in which he happens to be first by Education, or for any other Reason to pitch upon when he comes to years, and first makes his Choice. For if this be a good Principle, that no Man is to examine his Religion, but to take it as it is, and to believe it, and be satisfied with it; then every Man is to remain in the Religion he first lights upon, whether by Choice or the Chance of his Education. For he ought not to change but upon Reason; and Reason he can have, unless he be allowed to examine his Religion, and to compare it with others, to see which is best, and ought in Reason to be chosen by him. For to say that will not search into the Reasons and Grounds of any Religion, all Religions are alike; as all things of the same Colour to him that lives always in the dark; or if he be in the Light, will not open his eyes, and use them to discern the different Colours of Things. But this is evidently unreasonable at first sight. For at this rate every Man that hath once embraced an Error, and a false Religion, must for ever continue in it; because if he be not allowed to examine it, he can never have Reason to change: and to make a Change without Reason, is unreasonable, and mere Levity and Inconstancy.

And yet, for all I can see, this is the Principle which the Church of *Rome* inculcates with great Zeal and Earnestness upon their People, discouraging all doubts about their Religion, as the Temptation of the Devil; and all Enquiry into the Grounds and

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Reasons

Reasons of it, as an Inclination to Heresy. What else do they mean by taking the Scriptures out of the Hands of the People, and locking them up in them in an unknown Tongue; by requiring them absolutely to submit their Judgments, and refer them up to the Church; and to believe as she believes, though they know not what that is? That is to believe as their Priest tells them: for that is all the teaching Part of the Church that the common People are acquainted with. And it is not sufficient to say that when Men are in the Truth, and of the right Religion, and in the Bosom of the true Church, they ought to examine and enquire no further. This is manifestly unreasonable upon three Accounts.

1st. Because this is a plain begging of the Truth in Question, and that which every Church and Religion does with equal Confidence pretend to, that theirs is the only true Church. And these Pretences are all alike reasonable, till the Grounds of them be examined, and compared together. Therefore it is the vainest thing in the world for the Church of Rome to say, that all Religions in the world ought to be examined but their own; because theirs and none else is the true Religion. For which they say so confidently of it, that it is the true Religion, no Man can know till he hath examined and searched into the Grounds of it, and considered the Objections that are against it. So that it is a Partiality to say, that their Religion is not to be examined by the People which profess it, but all other Religions ought to be examined. Because every Religion every Church may (for ought appears to any Man) that is not suffered to examine) say the same for themselves, and with as much Reason. And if so, then either every Religion ought to permit itself to be

mined, or no Man ought to examine his own Religion, whatever it be. And consequently Jews, and Turks, and Heathens, and Hereticks, ought all to continue as they are, and none of them to change; because they cannot reasonably change without examining both that Religion which they leave, and that which they embrace instead of it.

2dly, Admitting this Pretence were true, that they are the true Church, and have the true Religion; this is so far from being a Reason why they should not permit it to be examined, that, on the contrary, this is one of the best Reasons in the world both why they should permit it to be examined, and why they may safely suffer it to be so.

They should permit it to be tried, that Men may on good Reason be satisfied that it is the true Religion: And they may safely do it, because if they are sure that the Grounds of their Religion be firm and good, I am sure they will be never the worse for being examined and looked into. But I appeal to every Man, whether it be not a shrewd Sign that they are not sure that the Grounds of their Religion are sound and firm, and such as will abide the trial, that they are so loth to have them examined and looked into? This would tempt a wise Man to suspect they know something that is amiss in their Religion, which makes them so loth to have it narrowly searched into and examined.

3dly, It is certain among all Christians, that the Doctrine preached by the Apostles was the true Faith of CHRIST; and yet they never forbade Christians to examine whether it were so or not: nay, on the contrary, they exhorted every one to try and examine their Religion, and whether that Doctrine which they had delivered

delivered to them was the true Faith of CHRIST, St Paul, 2 Cor. xlii. 5. *Examine yourselves, whether ye be in the Faith; Prove your own selves.* And again 1 Thess. v. 21. *Prove all things; hold fast that which is good.* And so likewise St John, 1. Epist. iv. *Beloved, believe not every Spirit, but try the Spirits whether they be of God: Because many false Prophets are gone out into the World.* And St Luke, Acts xvii. commends it as a noble and generous Quality in the Bereans, because they examined the Doctrine which the Apostles preached, to see whether it were agreeable to the Scriptures: *These*, says he, *were more noble than those in Thessalonica, in that they received the Word with all readiness of Mind, and searched the Scriptures daily, whether those things were so.*

We desire no more of the Church of Rome, but that they encourage their People to search the Scriptures daily, and to examine whether their Doctrine be according to them. I would fain hear a Pope commend to the People the searching of the Scriptures to try their Doctrines by it, and praise them for doing it.

But it is a great while since the Pope hath declared his dislike of this generous Disposition in the People of searching the Scriptures.

A mean and servile Spirit, that will trust him and the Church without ever desiring to look into the Bible, is far more acceptable to him, and will serve his turn much better.

You see then, upon the whole matter, that it is groundless and suspicious Pretence of the Church of Rome, that because they are infallibly in the right and theirs the true Religion, therefore their People ought not to be permitted to examine it.

The Doctrine of the Apostles was undoubtedly the true Faith of CHRIST; and yet they not only permit

and the People to examine it, but exhorted and encouraged them so to do, and commended them for

And any Man that hath the Spirit of a Man, would abhor to submit to this Slavery, and break with the Pope upon this single Point, and tell him plainly, "If your Religion be too good to be examined, I doubt it is too bad to be believed."

If it be said, that the allowing of this Liberty is the Way to make People perpetually doubting and unsettled.—I utterly deny this; and affirm, that it is not to have the contrary Effect: there being no better way in the world to establish any Man in the Belief of Religion, than to let him see that there are very good Grounds and Reasons for what he believes; which no Man can see, that is not permitted to examine whether they be so or not.

The Protestant Religion and that of the
Church of *Rome* compared.

Come now to apply the former Discourse to the Case under debate; and examine whether the Protestant Religion, or that of the Church of *Rome*, be the true Faith and Doctrine of CHRIST.

And this will best appear by comparing them together; in which comparison I will insist upon three things which will bring this Trial to an Issue; and be sufficient to determine every sober and considerate Man, which of these Religions he ought in Reason, and with Regard to the Safety of his own Soul, to embrace.

And

And they are these.

1st, That the Protestants govern their Belief and Practice in Matters of Religion by the true and Rule of Christianity—the Word of God, contained in the holy Scriptures: But the Papists, for the maintaining of their Errors and Corruptions, have been forced to devise a new Rule, never owned by the primitive Church, nor by the ancient Councils and Fathers of it.

2^{dly}, That the Doctrines and Practices in Difference between us and the Church of *Rome*, are contrary to this Rule, or destitute of the Warrant and Authority of it—and plain Additions to the ancient Christianity, and Corruptions of it.

3^{dly}, That the Protestant Religion hath many clear Advantages of Popery, very considerable to themselves, and discernible to every Eye upon a very Proposal of them.

1st, That the Protestants govern their Belief and Practice in Matters of Religion by the true and Rule of Christianity—the Word of God, contained in the holy Scriptures: But the Papists, for the maintaining of their Errors and Corruptions, have been forced to devise a new Rule, never owned by the primitive Church, nor by the ancient Councils and Fathers of it: That is, they have joined to the Word of God, contained in the holy Scriptures, the unwritten Traditions of their Church, concerning several Points of Faith and Practice, which they acknowledge cannot be proved from the Scriptures. And these they call the unwritten Word of God.

which the Council of *Trent* hath declared to be of equal Authority with the holy Scriptures, and to be received and believed with the same pious Affection and Reverence; contrary to the express Declaration and unanimous Consent of all the ancient Councils and Fathers of the christian Church; and never declared to be a Point of Faith, until it was decreed (not much above an hundred Years ago) in the Council of *Trent*. And this is surely, if any Thing is, a matter of great Consequence, to presume to alter the ancient Rule of the Christian Doctrine, and to add to it at their Pleasure. But the Church of *Rome* having changed the Doctrine of Christianity, it became necessary to them to change the Rule of it too. And therefore with great Reason did the Council of *Trent* take this into Consideration in the first Place, and place it in the Front of their Decrees; because it was so necessary to make good a great Part of those which followed.

And, I shall endeavour to shew, that the Doctrines and Practices in Difference between us and the Church of *Rome*, are either contrary to the true ancient Rule of Christianity, or destitute of the Warrant and Authority of it; — and plain Additions to the ancient Christianity, or Corruptions of it. The Truth of this will best appear, by instancing in the principal Doctrines and Practices in Difference between us.

As for their two great fundamental Doctrines, of the Supremacy of the Bishop of *Rome* over all the Christians in the World, and his Infallibility; there is not one Word in Scripture concerning either of these Privileges conferred upon him.

Nay, it is little less than Demonstration, that they had no such Privileges, that *St Paul*, in his long Epistle to the Church of *Rome*, takes no Notice either

ther of the Supremacy or Infallibility of their Bishop or of that Church being the Mother and Mistress of all Churches: which is now an Article of Faith in the Church of *Rome*. And it is hardly possible to imagine, that he could have omitted to take Notice of such remarkable Privileges of their Bishop and Church above any in the World, had he known they belonged to them. He was certainly ignorant of these mighty Prerogatives of the Church of *Rome*; otherwise it cannot be but that he would have written with more Deference and Submission to this Seat of Infallibility, and Center of Unity. He would certainly have paid a greater Respect to this Mother and Mistress of all Churches; where the Head of the Church, and the Vicar of CHRIST, was designed ever to fix his Throne, and establish his Residence. But there is not one word, nor the least intimation of any such thing, throughout his whole Epistle.

Besides that both these pretended Privileges are confuted by plain Fact, and the Evidence of Things themselves. — Their Supremacy; in that the greatest Part of the Christian Church neither is at this Day, nor can be shewn by the Records of any Age ever to have been subject to the Bishop of *Rome*, nor to have acknowledged his Authority and Jurisdiction over them. — And the Infallibility of the Pope, whether with or without a General Council (about which they are not yet agreed, though Infallibility was invented on purpose to determine all Differences) is this Infallibility, wherever it is, is plainly confuted by the contradictory Decrees of several Popes and Councils. And if they have contradicted one another, there must be an Error on one Side.

Their Service in an unknown Tongue;

Their forbidding the People the Use of the Scriptures;

Their Communion in one Kind;

Their Worship of Images;

Their Invocations of Angels, of the blessed Vir-
gin, and of Saints. in the same solemn manner, and
the same Things that we pray to God himself for;
all Practices which we are able to prove to be
plainly contrary to the Word of God; and, as the
Council of their own Church acknowledge, there is
neither Precept nor Example for them there; nor
are they practised by the Christian Church for seven
Centuries. And this Acknowledgement we think to
be a mighty Advantage, considering how great a
part of their Religion, especially as practised among
the common People, is contained in these five Points:

For the Service of God in an unknown Tongue,
and withholding the Scriptures from the People, they
do not pretend so much as one Testimony of any
Scripture for above six hundred Years. And nothing
in the world was ever more unreasonable; especially
considering, that they will not allow any to be saved
out of their Church; and yet they deny Men the
most necessary and effectual Means of Salvation when
they are in it, the Knowledge of the Scriptures, and
the Understanding of their Prayers. And is not this
a very hard Case, when, in Effect, they will neither
save Men in their Church, nor out of it?

The two great Doctrines of *Transubstantiation* and
Purgatory, are acknowledged by very many of their
most learned Writers to have no certain Foundation
in Scripture; and I am sure they can have none any
where else.

That there are Seven Sacraments of the Christian
Religion, though it be now made an Article of Faith
by the Council of *Trent*, is a Thing which cannot be
shown to have been affirmed by any Council or Fa-
ther for above a thousand Years after CHRIST; and
perhaps

perhaps was first said by *Peter Lombard*, the Father of the Schoolmen; and long since his time hath been made a matter necessary to Salvation to be believed, or at least damnable to be denied.

That the Church of *Rome* is the Mother and Mistress of all Churches, though that also be one of the new Articles of Pope *Pius IV.* his Creed, which Priests are by a solemn Oath obliged to believe and teach, yet is most evidently false. That she is the Mother of all Churches is plain, because *Jerusalem* was certainly so: for there was the first Christian Church, and from thence all the Churches in the world derived themselves. And that she is not, though she fain would be, the Mistress of all Churches is as evident; because the greatest Part of the Christian Church does at this Day, and always did deny that she had any Authority or Supremacy over them.

Now these are the principal Matters in Difference between us, and if these Points, and a few more be pared off from Popery, that which remains of their Religion is the same with ours; that is, true ancient Christianity.

3dly, I shall shew, that the Protestant Religion hath many Advantages of Popery, considerable to themselves, and discernible to every Eye upon every Proposal of them.

1st, That our Religion agrees with the Scriptures, and all Points both of our Belief and Practice, esteemed by us necessary to Salvation, are confessedly contained, our Enemies themselves being Judges.

We "worship the LORD our GOD, and him only do we serve:" We do not fall down before Images, and worship them.

We address our Prayers to GOD alone, by the Mediation and Intercession of his Son JESUS CHRIST.

St Paul directs us, giving us this very good Reason
it; *Because there is but one God, and one Mediator
between God and Man, the Man Christ Jesus.*

The publick Service of God, is performed by us
in a known Tongue, according to St Paul's express
Order and Direction, and the universal Practice of
the ancient Church, and the Reason of the Thing
itself.

We administer the Sacrament of the LORD's Sup-
per both Kinds, according to our SAVIOUR's Example
and plain Precept and Institution, and the continual
Practice of all the Christian Churches in the world
above a thousand Years.

Finally, We believe nothing as necessary to Salva-
tion but what hath been owned in all Ages to be
Christian Doctrine, and is so acknowledged to be by
the Church of *Rome* itself.

And we receive the whole Faith of the primitive
Church, viz, whatever is contained in the Apostles
Creed, and the Creeds of the four first General Coun-
cils.

By which it evidently appears, that all Points of
Difference between us and the Church of
Rome, are plain Additions to the ancient Christian
Faith.

Finally, There is nothing wanting in our Church
and Religion, either in Matter of Faith or Practice,
which either the Scripture makes necessary to Salva-
tion, or was so esteemed by the Christian Church
in the first five hundred Years. And we trust that
what was sufficient for the Salvation of Christians
in the best Ages of Christianity for five hundred
Years together, may be so still.

Finally, Our Religion is not only free from Idolatry,
but from all Suspicion and probable Charge of it;
which the Church of *Rome* is not: as is acknowledg-
ed

ed by her most learned Champions, and no Man of Ingenuity can deny.

5thly, Our Religion is not encumbered with perflitious and troublesome, and ridiculous Obvances, as theirs infinitely is, even beyond the Ceremonial Law of *Moses*; to the great Burden and Scandal of Religion, and the diverting of Men's Minds from the spiritual Part of it, and the more weighty and necessary Duties of the Christian Life. So that in truth a devout Papist is so taken up with the external Rites and little Tricks of his Religion, that he hath no time to be a good Man, and to cultivate his Mind in true Piety and Virtue.

6thly, Our Religion is evidently more charitable to all Christians that differ from us. And of all Churches in the world, methinks, the want of Charity in a Church should be a Motive to no Man to be joined with it, and fond of its Communion.

7thly, Our Religion does not clash and interfere with any of the great moral Duties, to which all Mankind stand obliged by the Law and Light of Nature, as Fidelity, Mercy, and Truth. We do not teach Men to break Faith with Hereticks, or to extirpate those who differ from us with Fire and Sword, or an Inquisition, or a Massacre. No such things as Equivocation, and mental Reservation, or any other artificial Way of Lying, is either taught or justified either by the Doctrine, or the Casuists of our Church. But I know a certain famous Church in the World, in which all these Things, so odious even to the Light of Nature, are not only frequently practised, but publickly taught, and avowed and maintained to be lawful.

8thly, Our Religion is perfectly consistent with civil Government; and neither exempts the Church from Subjection to the civil Power, nor absolute

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Subjects, upon any Pretence whatsoever, from their Obedience to their Prince;—both which Points are stiffly maintained by the Church of *Rome* as necessary to Salvation.

Obtensibly, The Doctrines of our Religion are perfectly free from all Suspicion of worldly Interest and Design: Whereas the Pope's Kingdom is plainly of this World; and his Doctrines are of this World, and ready upon all Occasions, like so many Servants, to fight for him. For most of them do plainly tend either to the Encouragement of his Authority, and the Establishment of his Tyranny over the Church, or the Doctrines of Supremacy and Infallibility; or the magnifying of the Priests, and giving them a perfect Power over the Consciences of the People, and keeping them in a slavish Subjection and blind Obedience to them. And to these Purposes tend the Doctrines of exempting the Clergy from the secular Power.—Of *Transubstantiation*, which must needs make the Priest a great Man in the Opinion of the People, because he can make God: and this Doctrine being once swallowed, they may thrust down any thing after it.—The Communicating of the Eucharist only in one Kind, it being the sole Privilege of the Priests to receive in both.—The withholding of the Scriptures from the People, and the Service in an unknown Tongue.—The Doctrine of an implicit Faith, and an absolute Resignation of their Judgements to their Teachers, to keep the People in Ignorance, and bring them to a blind Obedience to their Dictates.—The Necessity of the Intention of the Priest, to the saving Virtue and Efficacy of the Sacraments; by which Doctrine, the People do in a manner depend as much upon the good Will of the Priest as upon the Mercy of God for their Salvation.—And above all, that of the absolute Necessity

Necessity of private Confession of all their Sins to the Priest, not only for the Direction of their Consciences, but as a necessary Condition of the Pardon and Forgiveness of their Sins. By which Devils they make themselves Masters of all the Secrets of the People, and keep them in Awe by the Knowledge of their Faults. *Scire volunt secreta Domus an inde timeri.*——Or else their Doctrines tend to fill with Lucre, and the enriching of the Church; as the Doctrine of *Purgatory*, and Indulgences, and Prayers and Masses for the Dead, and many more of the like Kind.

10thly, Our Religion is free from all dishonest Arts of maintaining and supporting itself. Such are the clipping of Authors, even those of their own Church when they speak too freely of any Points, by the *Index Expurgatorius*; and those three gross and shameful Forgeries of the Church of Rome,—1. Of the Canon of the Council of *Nice*, in the Case of Appellations between *Rome* and the *African* Church;—2. *Constantine's* Donation to the Popes;—3. And the Decretal Epistles of the Ancient Popes, a large Volume of Forgeries compiled by *Isidore-Mercator*, to countenance the Popes Usurpations; of which the Church of *Rome* made use for several Ages, and pertinaciously defended the Authority of them, till the learned Men of their own Church have at last been forced, for very Shame to disclaim them, and to confess the Imposture of them. A like Instance to which I shall challenge any Man to shew among the Protestants. This playing with false Dice when the eternal Salvation of Mens Souls lies at Stake.

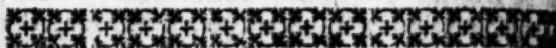
Lastly, That I may bring back this Discourse to my former: Our Religion hath this mighty Advantage, that it doth not decline Trial and Examination.

ch to any Man of Ingenuity must needs appear
fair and honest. But if any Church refuse to
her Religion examined, and her Doctrines
ought into Light, it is plain Evidence that she
some Distrust of them. There needs no more
under their Religion suspected to a wise Man, than
they are so shy and fearful it should be looked
; and that the People should know what can be
against it. And this is too visible in the Methods
ch they commonly use of seducing Men to their
igion; much like those which Cheats practise
on a young Heir, when they have insinuated them-
es into his Company and good Opinion:—They
arge him not to tell his Friends what Company he
h been in, to ask no body's Advice, to hearken
o Counsel contrary to what they persuade him.

ust thus the Factors and Emissaries of the Church
Rome practise upon weak People. They charge
m not to acquaint their Minister with what they
e said to them; to read no Books to the contrary,
ause they are no Judges of Points of Faith: and
if they be not, why do they offer Arguments to
ade them to be of their Religion? These are
h gross and insincere Ways of proceeding, that
y betray themselves; and plainly discover those
make use of them to have no fair and honest
ign. And methinks, of the two, a Man of Under-
ding and Conscience should hate and scorn more
e rooked out of his Religion, than out of his Es-

I might have insisted largely upon each of these
rticulars; any one of which is sufficient to incline
Man strongly to the Protestant, Religion and to
his Heart against Popery: But all of them toge-
make so powerful an Argument to an unpreju-
diced

diced Person, as does almost irresistibly determine Choice. They are so plain at first hearing, that cannot be denied to be clear Advantages of Religion over that of the Church of *Rome*.



III. A Discourse on Transubstantiation

This is printed in a separate Tract, and may be had of J. RIVINGTON. Price 3d. or 20s. a Hundred.



DISCOURSE

AGAINST

TRANSUBSTANTIATION.

BY HIS GRACE, JOHN, LATE LORD ARCH-
BISHOP OF CANTERBURY.

A NEW EDITION.

L O N D O N :

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DISCOURSE

AGAINST

TRANSUBSTANTIATION.

CONCERNING the *Sacrament* of the *Lord's Supper*, one of the two great positive Institutions of the Christian Religion, there are two main Points of difference between *Us* and the Church of *Rome*. One about the Doctrine of *Transubstantiation*; in which they think, but are not certain, that they have the Scripture and the Words of our Saviour on their side: The other, about the Administration of this Sacrament to the People in both kinds; in which we are sure that we have the Scripture and our Saviour's Institution on our side, and that so plainly, that our Adversaries themselves do not deny it.

Of the *first* of these I shall now treat, and endeavour to shew, against the Church of *Rome*, That in this Sacrament there is no substantial Change made of the Elements of Bread and Wine into the natural Body and Blood of Christ; that Body which was born of the *Virgin Mary*, and suffered upon the Cross; for so they explain that hard Word *Transubstantiation*.

Before I engage in this Argument, I cannot but observe what an unreasonable Task we are put upon, by the bold Confidence of our Adversaries, to dis-

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pute

pute a Matter of Sense ; which is one of those things about which *Aristotle* hath long since pronounced there ought to be no Dispute.

It might well seem strange if any Man should write a Book, to prove that an *Egg* is not an *Elephant* and that a *Musket-bullet* is not a *Pike* : It is every whit as hard a Case, to be put to maintain by a long Discourse, that what we see and handle and taste to be *Bread*, is *bread* and not the *Body of a Man* ; and what we see and taste to be *Wine*, is *Wine* and not *Blood* : And if this Evidence may not pass for sufficient without any farther Proof, I do not see why any Man, that hath Confidence enough to do so may not deny any thing to be what all the World sees it is ; or affirm any thing to be what all the World sees it is not : and this without all Possibility of being farther confuted. So that the Business of *Transubstantiation* is not a Controversy of Scripture against Scripture, or of Reason against Reason, but of downright Impudence against the plain Meaning of Scripture, and all the Sense and Reason of Mankind.

It is a most self-evident Falshood ; and there is no Doctrine or Proposition in the World that is of itself more evidently true, than *Transubstantiation* is evidently false : And yet if it were possible to be true, it would be the most ill-natured and pernicious Truth in the World, because it would suffer nothing else to be true ; it is like the *Roman Catholick Church* which will needs be the whole Christian Church, and will allow no other Society of Christians to be any Part of it : So *Transubstantiation*, if it be true at all it is all Truth, and nothing else is true ; for it cannot be true unless our Senses, and the Senses of all Mankind be deceived about their proper Objects and if this be true and certain, then nothing else can

be so; for if we be not certain of what we see, we can be certain of nothing.

And yet notwithstanding all this, there are a Company of Men in the World so abandoned and given up by God to the Efficacy of Delusion, as in good earnest to believe this gross and palpable Error, and to impose the Belief of it upon the Christian World, under no less Penalties than a temporal Death and eternal Damnation. And therefore, to undeceive, if possible, these deluded Souls, it will be necessary to examine the pretended Grounds of so false a Doctrine, and to lay open the monstrous Absurdity of it.

And in the handling of this Argument, I shall proceed in this plain Method.

I. I shall consider the pretended Grounds and Reasons of the Church of *Rome* for this Doctrine.

II. I shall produce our *Objections* against it. And if I can shew that there is no tolerable Ground for it; and that there are invincible Objections against it, then every Man is not only in Reason excused from believing this Doctrine, but hath great Cause to believe the contrary.

FIRST, I will consider the pretended Grounds and Reasons of the Church of *Rome* for this Doctrine. Which must be one or more of these five: Either, 1st, The Authority of Scripture. Or, 2^{dly}, The perpetual Belief of this Doctrine in the Christian Church, as an Evidence that they always understood and interpreted our Saviour's Words, *This is my Body*, in this Sense. Or, 3^{dly}, The Authority of the present Church to make and declare new Articles of Faith. Or, 4^{thly}, The absolute Necessity of such a Change as this in the Sacrament, to the Comfort and Benefit of those who receive this Sacrament. Or, 5^{thly}, To magnify the Power of the Priest in being able to work so great a Miracle.

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1st, They pretend for this Doctrine the Authority of Scripture in those Words of our Saviour, *This is my Body*. Now to shew the Insufficiency of this Pretence, I shall endeavour to make good these *two* things:

1. That there is no Necessity of understanding those Words of our Saviour in the Sense of *Transubstantiation*.

2. That there is a great deal of Reason, nay that it is very absurd and unreasonable, not to understand them otherwise.

First, That there is no Necessity to understand those Words of our Saviour in the Sense of *Transubstantiation*. If there be any, it must be from one of these two Reasons; either because there are no figurative Expressions in Scripture, which I think no Man ever yet said: Or else, because a Sacrament admits of no Figures; which would be very absurd for any Man to say, since it is of the very nature of a Sacrament to represent and exhibit some invisible Grace and Benefit by an outward Sign and Figure. And especially since it cannot be denied, but that in the Institution of this very Sacrament our Saviour useth figurative Expressions, and several Words which cannot be taken strictly and literally. When he gave the Cup, he said, *This Cup is the New Testament in my Blood, which is shed for you and for many, for the Remission of Sins*. Where first the Cup is put for the Wine contained in the Cup; or else, if the Word be literally taken, so as to signify a substantial Change it is not of the Wine but of the Cup; and that, not into the Blood of Christ but into the New Testament or New Covenant in his Blood. Besides, that his Blood is said *then* to be shed, and his Body to be broken, which was not till his Passion, which followed the Institution and first Celebration of this Sacrament.

But that there is no Necessity to understand our
 Saviour's Words in the Sense of *Transubstantiation*,
 will take the plain Concession of a great number
 of the most learned Writers of the Church of Rome
 in this Controversy. *Bellarmino*^a, *Suarez*^b and
Vasquez^c do acknowledge *Scotus* the great Schoolman
 to have said, that this Doctrine cannot be evidently
 proved from Scripture: And *Bellarmino* grants this
 not to be improbable; and *Suarez* and *Vasquez* ac-
 knowledge *Durandus*^d to have said as much. *O-*
linus^e, another famous Schoolman, says expressly,
 that the Doctrine which holds the Substance of the
 Bread and Wine to remain after Consecration, is
 neither repugnant to Reason nor Scripture. *Petrus ab*
Illiano^f, Cardinal of Cambray, says plainly, that
 the Doctrine of the Substance of Bread and Wine re-
 maining after Consecration is more easy and free from
 absurdity, more rational, and no ways repugnant to
 the Authority of Scripture; nay more, that for the
 other Doctrine, viz. of *Transubstantiation*, there is
 no Evidence in Scripture. *Gabriel Biel*^g, another
 great Schoolman and Divine of their Church, freely
 declares, that as to any thing express in the Canon of
 the Scriptures, a Man may believe that the Substance
 of Bread and Wine doth remain after the Words of
 Consecration: And therefore he resolves the Belief
 of *Transubstantiation* into some other Revelation, be-
 sides Scripture, which he supposeth the Church had
 about it. Cardinal *Cajetan*^h confesseth, that the
 Gospel doth no where express that the Bread is changed

^a De Eucb. 1. 3. c. 23. ^b In 3 disp. 49. Qu. 75. Sect. 2.
^c In 1 part. disp. 180. Qu. 75. art. 2. c. 15. ^d In Sent.
 4. d. 11. Qu. 1. n. 15. ^e In 4. Sent. Qu. 5. & Quodl. 4.
 Qu. 3. ^f In 4. Sent. Qu. 6. art. 2. ^g In Canon. Miss.
 Lect. 40. ^h In Aquin. 3. part. Qu. 75. art. 1.

into the Body of Christ: that we have this from the Authority of the Church: nay, he goes farther, that there is nothing in the Gospel which enforceth any Man to understand these Words of Christ, this is my Body in a proper and not in a metaphorical Sense; but the Church having understood them in a proper Sense, they are to be so explained: Which Words in the Roman Edition of Cajetan are expunged by Order of Pope Pius V^a. Cardinal Contarenus^b, and Melchior Canus^c, one of the best and most judicious Writers that Church ever had, reckon this Doctrine among those which are not so expressly found in Scripture. I will add but one more of great Authority in the Church, and a reputed Martyr, Fisher^d Bishop of Rochester, who ingenuously confesseth that in the Words of the Institution there is not one Word from whence the true Presence of the Flesh and Blood of Christ in our Mass can be proved: So that we need not much contend that this Doctrine hath no certain Foundation in Scripture, when this is so fully and frankly acknowledged by our Adversaries themselves.

Secondly, If there be no Necessity of understanding our Saviour's Words in the Sense of Transubstantiation, I am sure there is a great deal of Reason to understand them otherwise. Whether we consider the like Expressions in Scripture; as where our Saviour says he is *the Door* and *the true Vine*, (which the Church of Rome would mightily have triumphed in, had it been said, *this is my true Body*.) And so likewise where the Church is said to be *Christ's Body*; and the *Rock* which followed the Israelites to

^a *Aegid. Conit. de Sacram. Qu. 75. art. 1. n. 13.*
Sacram. l. 2. c. 3. ^c *Loc. Theolog. l. 3. c. 3.*
tra captiv. Babylon. c. 10. n. 2.

^b De
^d Con-

be Christ, 1 Cor. x. 4. *They drank of that Rock which followed them, and that Rock was Christ:* All which, and innumerable more like Expressions in Scripture, every Man understands in a figurative, and not in a strictly literal and absurd sense. And it is very well known, that in the *Hebrew* Language things are commonly said to be that which they do signify and represent; and there is not in that Language a more proper and usual way of expressing a thing to signify so and so, than to say that it is so and so. Thus *Joseph* expounding *Pharaoh's* Dream to him, *Gen. xli. 26.* says, *the seven good Kine are seven Years, and the seven good Ears of Corn are seven Years;* that is, they signified or represented seven Years of Plenty: and so *Pharaoh* understood him, and so would any man of sense understand the like Expressions: nor do I believe that any sensible Man who had never heard of *Transubstantiation* being grounded upon these Words of our Saviour, *this is my Body*, would, upon reading the Institution of the Sacrament in the Gospel, ever have imagined any such thing to be meant by our Saviour in those Words; but would have understood his Meaning to have been, *this Bread signifies my Body, this Cup signifies my Blood;* and this which you see me now do, do ye hereafter for a *Memorial* of me: But surely it would never have entered into any Man's Mind, to have thought that our Saviour did literally hold himself in his Hand, and give away himself for himself with his own Hands. Or whether we compare these Words of our Saviour with the ancient form of the Passover used by the *Jews* from *Moses's* time, as *Justin Martyr*^a tells us, τῶτο τὸ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφύγη ἡμῶν, *this*

^a *Dialog. cum Tryp. p. 297. Edit. Paris. 1639.*

Passover is our Saviour and our Refuge: Not that they believed the Paschal Lamb to be substantially changed either into God their Saviour who delivered them out of the Land of *Egypt*, or into the *Messias* the Saviour whom they expected, and who was signified by it: But this Lamb which they did eat did represent to them and put them in mind of that Salvation which God wrought for their Fathers in *Egypt*, when by the slaying of a Lamb, and sprinkling the Blood of it upon their Doors, their First-born were passed over and spared; and did likewise foreshew the Salvation of the *Messias*, the Lamb of God that was to take away the Sins of the World.

And nothing is more common in all Languages than to give the Name of the Thing signified to the Sign: as the Delivery of a Deed or Writing under Hand and Seal is called a Conveyance, or making over such an Estate, and it is really so; not the delivery of mere Wax and Parchment, but the Conveyance of a real Estate, as truly and really, to all Effects and Purposes of Law, as if the very material Houses and Lands themselves could be and were actually delivered into my Hands: In like manner the Names of the Things themselves made over to us in the new Covenant of the Gospel between God and Man, are given to the Signs or Seats of the Covenant. By *Baptism* Christians are said to be made Partakers of the Holy Ghost, Heb. vi. 4. And by the Sacrament of the Lord's Supper we are said to communicate, or to be made Partakers of the Body of Christ which was broken, and of his Blood which was shed for us, that is, of the real Benefits of his Death and Passion. And thus St. Paul speaks of this Sacrament, 1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* But still it is Bread.

Bread, and he still calls it so; *ver. 17. For we be-
 ing many, are one Bread and one Body; for we are
 Partakers of that one Bread.* The Church of Rome
 might, if they pleased, as well argue from hence,
 that all Christians are substantially changed first into
 Bread, and then into the natural Body of Christ by
 their Participation of this Sacrament, because they
 are said thereby to be *one Bread and one Body.* And
 the same Apostle in the next *Chapter*, after he had
 spoken of the Consecration of the Elements, still
 calls them the *Bread and the Cup*, in three *verses*
 together. *As often as ye eat this Bread and drink
 this Cup, ver. 26. Whosoever shall eat this Bread
 and drink this Cup of the Lord unworthily, ver. 27.
 But let a Man examine himself, and so let him eat of
 that Bread, and drink of that Cup, ver. 28.* And
 our Saviour himself, when he had said, *this is my
 Blood of the New Testament*, immediately adds,
*But I say unto you, I will not henceforth drink of
 this Fruit of the Vine, until I drink it new with you
 in my Father's Kingdom^a; that is, not till after his
 Resurrection, which was the first step of his Exalta-
 tion into the Kingdom given him by his Father,
 when the Scripture tells us he did eat and drink with
 his Disciples.* But that which I observe from our
 Saviour's Words is, that after the Consecration of
 the *Cup*, and the delivering of it to his Disciples to
 drink of it, he tells them that he would thenceforth
 drink no more of that Fruit of the Vine, which he
 had now drank with them, till after his Resurrection.
 From whence it was plain that it was the Fruit of the
 Vine, real Wine, which our Saviour drank of, and
 communicated to his Disciples in the Sacrament.

^a Matth. xxvi. 29.

Besides, if we consider that he celebrated this Sacrament before his Passion, it is impossible these Words should be understood literally of the natural Body and Blood of Christ; because it was *his Body broken* and *his Blood shed* which he gave to his Disciples; which if we understand literally of his natural Body broken and his Blood shed, then these Words, *this is my Body which is broken, and this is my Blood which is shed*, could not be true, because his Body was then whole and unbroken, and his Blood not then shed; nor could it be a *propitiatory Sacrifice* (as they affirm this Sacrament to be) unless they will say that Propitiation was made before Christ suffered; And it is likewise impossible that the Disciples should understand these Words literally, because they not only plainly saw that what he gave them was *Bread* and *Wine*, but they saw likewise as plainly that it was not *his Body* which was given, but *his Body* which gave that which was given; not *his Body broken* and *his Blood shed*, because they saw him alive at that very time, and beheld his Body whole and unpierc'd; and therefore they could not understand these Words literally: If they did, can we imagine that the Disciples, who upon all other occasions were so full of Questions and Objections, should make no difficulty of this matter? nor so much as ask our Saviour, *how* can these things be? that they should not tell him, we see this to be *Bread* and that to be *Wine*, and we see thy Body to be distinct from both; we see thy Body not broken, and thy Blood not shed.

From all which it must needs be very evident to any Man that will impartially consider things, how little Reason there is to understand those Words of our Saviour, *this is my Body, and this is my Blood*, in the sense of *Transubstantiation*; nay, on the contrary, that there is very great Reason and an evident

Necessity

Necessity to understand them otherwise. I proceed to shew,

2dly, That this Doctrine is not grounded upon the perpetual Belief of the Christian Church, which the Church of Rome vainly pretends as an Evidence that the Church did always understand and interpret our Saviour's Words in this Sense.

To manifest the Groundlessness of this Pretence, I shall, 1. Shew by plain Testimony of the *Fathers* in several Ages, that this Doctrine was not the Belief of the ancient Christian Church. 2. I shall shew the time and occasion of its coming in, and by what degrees it grew up and was established in the *Roman* Church. 3. I shall answer their great pretended Demonstration, that this always was and must have been the constant Belief of the Christian Church.

1. I shall shew by plain Testimonies of the *Fathers* in several Ages, for above five hundred Years after Christ, that this Doctrine was not the Belief of the ancient Christian Church. I deny not but that the *Fathers* do, and that with great reason, very much magnify the wonderful Mystery and Efficacy of this Sacrament, and frequently speak of a great supernatural Change made by the divine Benediction; which we also readily acknowledge. They say indeed, that the Elements of Bread and Wine do, by the divine Blessing, become to us the Body and Blood of Christ: But they likewise say, that the Names of the things signified are given to the Signs; that the Bread and Wine do still remain in their proper Nature and Substance, and that they are turned into the Substance of our Bodies; that the Body of Christ in the Sacrament is not his natural Body, but the Sign and Figure of it; not that Body which was crucified, nor that Blood which was shed upon the Cross; and that it is impious to understand the eat-
ing

ing of the *Flesh* of the Son of Man and drinking his *Blood* literally: all which are directly opposite to the Doctrine of *Transubstantiation*; and utterly inconsistent with it. I will select but some few Testimonies of many things which I might bring to this Purpose.

I begin with *Justin Martyr*, who says expressly that ^a our *Blood* and *Flesh* are nourished by the conversion of that Food which we receive in the *Eucharist*: But that cannot be the natural Body and Blood of Christ, for no Man will say that that is converted into the Nourishment of our Bodies.

The Second is *Irenæus*^b, who speaking of this Sacrament says, that the *Bread* which is from the Earth receiving the divine Invocation, is now no longer common Bread, but the *Eucharist* (or Sacrament) consisting of two things, the one earthly, the other heavenly. He says it is no longer common Bread, but after Invocation or Consecration, it becomes the Sacrament, that is, Bread sanctified, consisting of two things, an earthly and an heavenly; the earthly thing is Bread, and the heavenly is the Divine Blessing, which, by the Invocation or Consecration, is added to it. And^c elsewhere he hath this Passage: *When therefore the Cup that is mixed, (that is, of Wine and Water) and the Bread that is broken receives the Word of God, it becomes the Eucharist of the Blood and Body of Christ, of which the Substance of our Flesh is increased and consists; but if that which we receive in the Sacrament do nourish our Bodies, it must be Bread and Wine, and not the natural Body and Blood of Christ.* There is another remarkable Testimony of *Irenæus*, which though

^a *Apol. 2. p. 98. Edit. Paris. 1636.*

^c *Lib. 5. c. 31.*

^b *Lib. 4. c. 21.*

be not now extant in those *Works* of his which remain, yet hath been preserved by *Oecumenius*^a, and it is this: *When* (says he) *the Greeks had taken some Servants of the Christian Catechumens*, (that is, such as had not been admitted to the Sacrament) and afterwards urged them by Violence to tell them some of the Secrets of the Christians, these Servants having nothing to say that might gratify those who offered Violence to them, except only that they had heard from their Masters, that the Divine Communion was the Blood and Body of Christ, they thinking that it was really Blood and Flesh, declared as much to those that questioned them. The Greeks taking this as if it were really done by the Christians, discovered it to others of the Greeks; who hereupon put *Sanctus* and *Blandina* to the Torture to make them confess it. To whom *Blandina* boldly answered, How could they endure to do this, who by way of Exercise (or Abstinence) do not eat that Flesh which may lawfully be eaten? By which it appears that this which they would have charged upon Christians, as if they had literally eaten the Flesh and Blood of Christ in the Sacrament, was a false Accusation which these Martyrs denied, saying they were so far from that, that they for their part did not eat any Flesh at all.

The next is *Tertullian*, who proves against *Marcion* the Heretick, that the Body of our Saviour was not mere Phantasm and Appearance, but a real Body; because the Sacrament is a Figure and Image of his Body; and if there be an Image of his Body, he must have a real Body, otherwise the Sacrament would be an Image of an Image. His Words are these: *The Bread which our Saviour took and distributed to his Disciples, he made his own Body, saying*

^a *Com. in 1 Pet. c. 3.*

this is my Body, that is, the Image or Figure of my Body. But it could not have been the Figure of his Body, if there had not been a true and real Body. And arguing against the Scepticks, who denied the Certainty of Sense, he useth this Argument: That if we question our Senses, we may doubt whether our blessed Saviour were not deceived in what he heard, and saw, and touched. *He might (says he) be deceived in the Voice from Heaven, in the smell of the Ointment with which he was anointed against his Burial, and in the taste of the Wine which he consecrated in remembrance of his Blood.* So that it seems we are to trust our Senses, even in the matter of the Sacrament: And if that be true, the Doctrine of Transubstantiation is certainly false.

Origen in his Comment^c on *Matth. xv.* speaking of the Sacrament, hath this Passage: *That Food which is sanctified by the Word of God and Prayer, as to that of it which is material, goeth into the Belly and is cast out into the Draught; which none will surely say of the Body of Christ.* And afterwards he adds by way of Explication, *It is not the Matter of the Bread, but the Words which are spoken over it, which profiteth him that worthily eateth the Lord; and this (he says) he had spoken concerning the Typical and Symbolical Body.* So that the Matter of Bread remaineth in the Sacrament, and this Origen calls the *Typical and Symbolical Body of Christ*; and it is not the natural Body of Christ which is there eaten; for the Food eaten in the Sacrament, as to that of it which is material, goeth into the Belly and is cast out into the Draught. This Testimony is so very plain in the Cause, that *Sextus Senensis* suspects

^a *Advers. Marcionem, l. 4. p. 571. Edit. Rigal. Paris. 1634.* ^b *Lib. de Anima, p. 319.* ^c *Edit. Huetii.*

this place of *Origen* was depraved by the Hereticks. Cardinal *Perron* is contented to allow it to be *Origen's*, but rejects his Testimony, because he was accused of Heresy by some of the Fathers, and says, he talks like a Heretick in this place. So that with much ado this Testimony is yielded to us: The same Father in his *Homilies*^a upon *Leviticus* speaks thus: *There is also in the New Testament a Letter which kills him who doth not spiritually understand those things which are said; for if we take according to the Letter that which is said, EXCEPT YE EAT MY FLESH AND DRINK MY BLOOD, this Letter kills.* And this also is a killing Testimony, and not to be answered but in Cardinal *Perron's* way, by saying, *he talks like a Heretick.*

St. *Cyprian* hath a whole *Epistle* to *Cocilius*^b, against those who gave the Communion in Water only without Wine mingled with it; and his main Argument against them is this, that *the Blood of Christ with which we are redeemed and quickened, cannot seem to be in the Cup, when there is no Wine in the Cup by which the Blood of Christ is represented: and afterwards he says, that contrary to the Evangelical and Apostolical Doctrine, Water was in some Places offered (or given) in the Lord's Cup, which (says he) alone cannot express (or represent) the Blood of Christ.* And lastly he tells us, that by *Water* the People is understood, by *Wine* the *Blood of Christ* is shewn (or represented) but when in the Cup *Water* is mingled with *Wine*, the People is united to *Christ*. So that according to this Argument, *Wine* in the Sacramental Cup is no other wise changed into the *Blood of Christ*, than the *Water* mixed with it is changed into the People, which are said to be united to *Christ*.

^a *Cup. 10.*

^b *Ep. 65.*

I omit many others, and pass to St. *Austin* in the *fourth Age* after Christ. And I the rather insist upon his Testimony, because of his eminent Esteem and Authority in the *Latin Church*; and he also calls the Elements of the Sacrament, the *Figure and Sign of Christ's Body and Blood*. In his Book against *Adimantus* the *Manichee*, we have this Expression; *Our Lord did not doubt to say, this is my Body, when he gave the Sign of his Body*^a. And in his Explication on the third *Psal*m, speaking of *Judas*, whom our Lord admitted to his last Supper, in which (says he) he commended and delivered to his Disciples the *Figure of his Body*^b; Language which would now be censured for Heresy in the Church of Rome. Indeed he was never accused of Heresy, as Cardinal Perron says *Origen* was, but he talks as like one as *Origen* himself. And in his Comment on the 98th *Psal*m speaking of the Offence which the Disciples took at that Saying of our Saviour, *Except ye eat the Flesh of the Son of Man and drink his Blood, &c.* he brings in our Saviour speaking thus to them, *Ye must understand spiritually, what I have said unto you; ye are not to eat this Body which ye see, and to drink that Blood which shall be shed by those that shall crucify me. I have commended a certain Sacrament to you which being spiritually understood will give you Life*^c. What more opposite to the Doctrine of *Transubstantiation*, than that the Disciples were not to eat that Body of Christ which they saw, nor to drink that Blood which was shed upon the Cross, but that all this was to be understood spiritually and according to the nature of a Sacrament? for *that Body*, he tells us, is not here but in Heaven, in his Comment upon

^a Aug. Tom. 6. p. 187. Edit. Basil. 1596.
^c Id. Tom. 9. p. 1105.

^b Erasmus

se Words, *Me ye have not always.* He speaks^a (says he) of the Presence of his Body: ye shall have according to my Providence, according to Majesty and invisible Grace; but according to the Flesh which Word assumed, according to that which was born of the Virgin Mary, ye shall not have me: therefore because he conversed with his Disciples forty days, he ascended up into Heaven, and is not here.

In his 23d Epistle; *If the Sacrament^b* (says he) had not some Resemblance of those Things whereof they are Sacraments, they would not be Sacraments at all: but from this resemblance they take for the most part the Names of the Things which they represent. Therefore as the Sacrament of the Body of Christ is in the same manner or sense Christ's Body, and the Sacrament of his Blood is the Blood of Christ; so the Sacrament of Faith (meaning Baptism) is Faith. Upon which Words of St. Austin there is this remarkable Passage in their own Canon Law: *The heavenly Sacrament which truly represents the Flesh of Christ, is called the Body of Christ; but improperly: whence it is said, that after a manner, but not according to the truth of the thing, but the Mystery of the thing, signified; so that the meaning is, it is called the Body of Christ, that is, it signifies the Body of Christ: And if this be St. Austin's meaning, I am sure no Protestant can speak more plainly against Transubstantiation.* And in the ancient Canon of the Mass, before it was chang'd in compliance with this new Doctrine, it is expressly called a Sacrament, a Sign, an Image, and a Figure of Christ's Body. To which I will add that remarkable Passage of St. Austin cited by Gratian^d, *That as we receive the Similitude of his*

^a Id. Tract. 50. in Joan.

^b Id. Tom. 2. p. 93.

^c De

consecrat. dist. 2. Hoc est. ^d De consecrat. dist. 2. Sect. Utrum.

Death in Baptism, so we may also receive the Life of his Flesh and Blood, that so neither may True be wanting in the Sacrament, nor Pagans have occasion to make us ridiculous for drinking the Blood of a man that was slain.

I will mention but one Testimony more of the Father, but so clear a one, as it is impossible as Man in his Wits, that had believed *Transubstantiation*, could have utter'd. It is in his *Treatise a doctrina Christiana*; where laying down several Rules for the right understanding of Scripture, he gives this for one. *If (says he) the Speech be a Precept forbidding some heinous Wickedness or Crime, or commanding us to do good, it is not figurative; but if it seem to command any heinous Wickedness or Crime, to forbid that which is profitable or beneficial to others, it is figurative.* For example, *Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you: This seems to command a heinous Wickedness and Crime, therefore it is a Figure; commanding us to communicate of the Passion of our Lord, and with delight and advantage to lay up in our Memory that his Flesh was crucified and wounded for us.* So that, according to St. *Austin's* best Skill in interpreting Scripture, the literal eating of the Flesh of Christ and drinking his Blood, would have been a great Impiety; and therefore the Expression is to be understood figuratively; not as Cardinal *Perron* would have it, only in opposition to the eating of his Flesh and Blood in the gross Appearance of Flesh and Blood, but to the real eating of his natural Body and Blood under any Appearance whatsoever: For St. *Austin* doth not say, this is a figurative Speech wherein we are commanded really to feed upon the

natural Body and Blood of Christ under the *Species* of Bread and Wine, as the *Cardinal* would understand him; for then the Speech would be literal and not figurative: But he says, this is a figurative Speech wherein we are commanded spiritually to feed upon the remembrance of his Passion.

To these I will add but *three* or *four* Testimonies more in the *two* following Ages.

The first shall be of *Theodoret*, who speaking of that Prophecy of *Jacob*^a concerning our Saviour, he *changed his Garments in Wine, and his Clothes in the Blood of Grapes*, hath these Words, *As^b we call the mystical Fruit of the Vine*, (that is, the Wine in the Sacrament) *after Consecration the Blood of the Lord*, he (viz. *Jacob*) *calls the Blood of the true Vine* (viz. of Christ) *the Blood of the Grape*: But the Blood of Christ is not literally and properly but only figuratively the Blood of the Grape, in the same sense as it is said to be the true Vine; and therefore the Wine in the Sacrament after Consecration is in like manner not literally and properly but figuratively the Blood of Christ. And he explains this afterwards, saying, that *our Saviour changed the Names, and gave to his Body the Name of the Symbol or Sign, and to that Symbol or Sign the Name of his Body*; thus when he had called himself the Vine, he called the Symbol or Sign his Blood: so that in the same sense that he called himself the Vine, he called the Wine, which is the Symbol of his Blood, his Blood: For, says he, *he would have those who partake of the Divine Mysteries not to attend to the Nature of the Things which are seen, but by the change of Names to believe the Change which is made by Grace*; for he who called that, which by Nature is a Body, Wheat and Bread,

^a Gen. 49. 11.

^b Dialog. 1.

and again likewise called himself the *Vine*, he bore the Symbols with the Name of his Body and Blood, not changing Nature, but adding Grace to Nature. Where you see he says expressly, that when he eat the Symbols or Elements of the Sacrament, *wiz Bread and Wine*, his Body and Blood, he made no Change in the Nature of the Things, only added Grace to Nature, that is, by the Divine Grace and Blessing raised them to a spiritual and supernatural Virtue and Efficacy.

The Second is of the same *Theodoret*, in his second Dialogue between a *Catholick* under the Name of *Orthodoxus*, and a *Heretick* under the Name of *Novist*; who maintaining that the Humanity of Christ was changed into the Substance of the Divinity (which was the Heresy of *Eutyches*) he illustrates the matter by this Similitude: *As*, says he, *the Symbols of the Lord's Body and Blood are one thing before the Invocation of the Priest, but after the Invocation are changed and become another thing; so the Body of our Lord after his Ascension is changed into the Divine Substance*. But what says the *Catholick Orthodoxus* to this? why, he talks just like one of *Cardinal Aron's* Heretics: *Thou art*, says he, *caught in thine own Net, because the mystical Symbols after Consecration do not pass out of their own Nature; for they remain in their former Substance, Figure and Appearance, and may be seen and handled even as before*. He does not only deny the outward Figure and Appearance of the Symbols to be changed, but the Nature and Substance of them, even in the proper strictest sense of the word Substance; and it was necessary so to do, otherwise he had not given a pertinent Answer to the Similitude urged against him.

The next is one of their own Popes, *Gelasius*, who brings the same Instance against the

ebians: Surely^a, says he, the Sacraments which we receive of the Body and Blood of our Lord are a Divine Thing, so that by them we are made Partakers of a Divine Nature, and yet it ceaseth not to be the Substance or Nature of Bread and Wine; and certainly the Image and Resemblance of Christ's Body and Blood are celebrated in the Action of the Mysteries, that is, in the Sacrament. To make this Instance of any force against the Eutychians, who held that the Body of Christ upon his Ascension ceased, and was changed into the Substance of his Divinity, it was necessary to deny that there was any substantial Change in the Sacrament of Bread and Wine into the Body and Blood of Christ. So that here is an infallible Authority, one of their own Popes, expressly against Transubstantiation.

The last Testimony I shall produce is of Facundus an African Bishop, who lived in the 6th Century. Upon occasion of justifying an Expression of one who had said that *Christ also received the Adoption of Sons*, he reasons thus: *Christ^b vouchsafed to receive the Sacrament of Adoption both when he was circumcised and baptized: And the Sacrament of Adoption may be called Adoption, as the Sacrament of his Body and Blood, which is in the consecrated Bread and Cup, is by us called his Body and Blood: not that the Bread, says he, is properly his Body and the Cup his Blood, but because they contain in them the Mysteries of his Body and Blood: hence our Lord himself called the blessed Bread and Cup which he gave to his Disciples, his Body and Blood.* Can any Man after this believe that it was then, and had ever been, the universal and received Doctrine of the Christian Church, that the Bread and Wine in the Sacrament

^a Biblioth. Pat. Tom. 4. ^b Facund. p. 144. edit. Par. 1676.

are substantially changed into the proper and natural Body and Blood of Christ?

By these plain Testimonies which I have produced, and I might have brought a great many more to the same purpose, it is, I think, evident beyond all denial, that *Transubstantiation* has not been a perpetual Belief of the Christian Church. And it is likewise acknowledged by many great and learned Men of the Roman Church. *Scotus*^a acknowledged that this Doctrine was not always thought necessary to be believed, but that the necessity of believing was consequent to that Declaration of the Church made in the Council of *Lateran* under Pope Innocent III. And *Durandus*^b freely discovers his inclination to have believed the contrary, if the Church had not by that determination obliged Men to believe it. *Tonstal*^c Bishop of Durham also yields, that before the *Lateran* Council Men were at liberty as to the manner of Christ's Presence in the Sacrament. And *Erasmus*^d, who lived and died in the Communion of the Roman Church, and than whom no Man was better read in the ancient Fathers, doth confess that it was late before the Church defined *Transubstantiation*, unknown to the Ancients both Near and Thing. And *Alphonsus a Castro*^e says plainly that concerning the *Transubstantiation* of the Bread into the Body of Christ, there is seldom any mention in the ancient Writers. And who can imagine that these learned Men would have granted the ancient Church and Fathers to have been so much Strangers to this Doctrine, had they thought it

^a In Sent. l. 4. Dist. 11. Qu. 3.

^b In Sent. l. 4.

Dist. 11. Qu. 1. n. 15.

^c De Euchar. l. 1. p. 14.

^d In 1 Epist. ad Corinth. c. 7. citante etiam *Salmerone*, Tom.

Tract. 16. p. 108.

^e De Hæres. l. 8.

have been the perpetual Belief of the Church? I shall now in the

Second Place, give an account of the *particular time and occasion of the coming in of this Doctrine*, and what Steps and Degrees it grew up and was advanced into an *Article of Faith* in the *Romish Church*. The Doctrine of the *corporeal Presence of Christ* was first started upon occasion of the Dispute about the *Worship of Images*, in Opposition whereto the *Synod of Constantinople*, about the Year 750, did argue thus: That our Lord having left us no other Image of himself but the Sacrament, in which the Substance of Bread is the Image of his Body, we ought to take no other Image of our Lord. In Answer to this Argument, the *second Council of Nice*, in the Year 787, did declare, That the Sacrament, after consecration, is *not the Image and Antitype* of Christ's Body and Blood, but is *properly his Body and Blood*. So that the *corporeal Presence of the Body of Christ in the Sacrament*, was first brought in to support the *stupid Worship of Images*: And indeed it could never have come in upon a more proper occasion, nor have been applied to a fitter purpose.

And here I cannot but take notice how well this agrees with *Bellarmino's*^a Observation, that *none of the Ancients who wrote of Heresies, hath put this Error (of denying Transubstantiation) in his Catalogue; nor did any of the Ancients dispute against this Error the first 600 Years*. Which is very true, because there could be no occasion then to dispute against those who denied *Transubstantiation*, since, as I have shewn, this Doctrine was not in being, unless among the *Eutychian Hereticks*, for the first 600 Years and more. But *Bellarmino*^b goes on, and tells

^a De Euchar. l. 1. c. 7.

^b Ibid.

us, that the first who called in question the Truth of the Body of the Lord in the Eucharist, were the *ICONOMACHI* (the opposers of Images,) after the Year 700, in the Council of Constantinople for these said there was one Image of Christ instituted by Christ himself; viz. the Bread and Wine in the Eucharist, which represents the Body and Blood of Christ: Wherefore from that time the Greek Writers often admonish us, that the Eucharist is not the Figure or Image of the Body of the Lord, but his true Body as appears from the seventh Synod; which agrees most exactly with the account which I have given of the first Rise of this Doctrine, which began without the corporeal Presence of Christ in the Sacrament, and afterwards proceeded to Transubstantiation.

And as this was the first occasion of introducing this Doctrine among the Greeks, so in the Latin Roman Church *Pascasius Radbertus*, first a Monk and afterwards Abbot of *Corbey*, was the first Broadener of it, in the Year 818.

And for this, besides the Evidence of History, we have the Acknowledgment of two very eminent Persons in the Church of Rome, *Bellarmino* and *Sirmondus*, who do in effect confess that this *Pascasius* was the first who wrote to purpose upon this Argument. *Bellarmino*^a in these Words, *This Author was the first who both seriously and copiously wrote concerning the truth of Christ's Body and Blood in the Eucharist*: And *Sirmondus*^b in these, *He so first explained the genuine Sense of the Catholick Church, that he opened the way to the rest who afterwards in great numbers wrote upon the same Argument*: But though *Sirmondus* is pleased to say that he only first explained the Sense of the Catholick Church in this Point

^a De Scriptor. Eccles.

^b In vita Pascasii.

et it is very plain from the Records of that Age which are left to us, that this was the first time that this Doctrine was broached in the *Latin Church*: and it met with great opposition in that Age, as I shall have occasion hereafter to shew. For *Rabanus Maurus*, Archbishop of *Mentz*, about the Year 847, reciting the very words of *Paschasius*, wherein he had delivered this Doctrine, hath this remarkable passage concerning the Novelty of it; *Some*, says he, *of late not having a right opinion concerning the Sacrament of the Body and Blood of our Lord, have said that this is the Body and Blood of our Lord, which was born of the Virgin Mary, and in which our Lord suffered upon the Cross, and rose from the dead: which Error*, says he, *we have opposed with all our Might*^a. From whence it is plain, by the Testimony of one of the greatest and most learned Bishops of that Age, and of eminent Reputation for Piety, that what is now the very Doctrine of the Church of *Rome* concerning the Sacrament, was then esteemed an Error broached by some particular persons, but was far from being the generally received Doctrine of that Age. Can any one think it possible that so eminent a Person in the Church, both for Piety and Learning, could have condemned this Doctrine as an Error and a Novelty, had it been the general Doctrine of the Christian Church, not only in that but in all former Ages: and no Censure cast upon him for that which is now *the great burning Article* in the Church of *Rome*, and esteemed by them one of the greatest and most pernicious heresies?

Afterwards in the Year 1059, when *Berengarius* of *France* and *Germany* had raised a fresh Opposition

^a Epist. ad Heribaldum, c. 33.

against this Doctrine, he was compelled to recant by Pope *Nicholas* and the Council at *Rome*, in these Words, *That the Bread and Wine which are set upon the Altar, after the Consecration, are not only the Sacrament, but the true Body and Blood of our Lord Jesus Christ; and are sensibly, not only in the Sacrament, but in truth, handled and broken by the hands of the Priest, and ground or bruised by the Teeth of the Faithful*^a. But it seems the Pope and his Council were not then skilful enough to express themselves rightly in this matter; for the *Gloss* upon the Canon Law, says expressly, *That unless we understand these Words of BERENGARIUS* (this is in truth of the Pope and his Council) *in a sound Sense, we shall fall into a greater Heresy than that of BERENGARIUS: for we do not make many Parts of the Body of Christ. The meaning of which Gloss I cannot imagine, unless it be this, That the Body of Christ, though it be in truth broken, yet it is not broken into Parts, (for we do not make many Parts of the Body of Christ) but into Wholes*^b: Now this new way of breaking a Body, not into Parts but into Wholes, (which in good earnest is the Doctrine of the Church of *Rome*) though to them that are able to believe *Transubstantiation* it may, for all that I know, appear to be *sound Sense*; yet to those that cannot believe so, it appears to be *solid Nonsense*.

About 20 Years after, in the Year 1079, Pope *Gregory VII* began to be sensible of this Absurdity; and therefore in another Council at *Rome* made

^a Gratian de Consecrat. distinct. 2. Lanfranc. de consecrat. Domini. c. 5. Guil. Mun. de Sacram. Algar. de Sacram. l. 1. c. 19. ^b Gloss. Decret. de consecrat. dist. 2. cap. Ego Berengarius.

Berengarius to recant in another Form, viz. *That the Bread and Wine which are placed upon the Altar, are substantially changed into the true and proper and quickening Flesh and Blood of our Lord Jesus Christ, and after Consecration are the true Body of Christ, which was born of the Virgin, and which being offered for the Salvation of the World, did hang upon the Cross, and sits at the Right-hand of the Father*^a.

So that from the first starting of this Doctrine in the second Council of Nice, in the Year 787, till the Council under Pope Gregory VII, in the Year 1079, it was almost three hundred Years that this Doctrine was contested, and before this misshapen Monster of Transubstantiation could be licked into that form in which it is now settled and established in the Church of Rome. Here then is a plain account of the first Rise of this Doctrine, and of the several Steps whereby it was advanced by the Church of Rome into an Article of Faith. I come now in the

Third Place, to answer the great pretended Demonstration of the Impossibility that this Doctrine, if it had been new, should ever have come in in any Age, and been received in the Church: and consequently it must of necessity have been the perpetual Belief of the Church in all Ages: For if it had not always been the Doctrine of the Church, whenever it had attempted first to come in, there would have been a great Stir and Bustle about it, and the whole Christian World would have rose up in opposition to it. But we can shew no such time when it first came in, and when any such opposition was made to it, and therefore it was always the Doctrine of the Church. This

^a Waldens. To. 1. c. 13.

Demonstration Monsieur Arnauld, a very learned Man in France, pretends to be unanswerable: Whether it be so or not I shall briefly examine. And,

First, We do assign a punctual and very likely time of the first Rise of this Doctrine, about the beginning of the *ninth* Age; though it did not take firm Root, nor was fully settled and established towards the end of the *eleventh*. And this was the most likely time of all other, from the beginning of Christianity, for so gross an Error to appear; it being, by the Confession and Consent of their own *Historians*, the most dark and dismal time that ever happened to the Christian Church, both for *Ignorance* and *Superstition*, and *Vice*. It came in together with *Idolatry*, and was made use of to support it: A fit Prop and Companion for it. And indeed what *Tares* might not the Enemy have sown in a dark and long a *Night*; when so considerable a part of the Christian World was lulled asleep in profound Ignorance and Superstition? And this agrees very well with the account which our *Saviour* himself gives in the *Parable* of the *Tares*, of the springing up of Errors and Corruptions in the Field of the Church. *While the Men slept*^a, the Enemy did his Work in the Night, so that when they were awake they wondered how and whence the *Tares* came; but being sure they were there, and that they were not sown at first, they concluded *the Enemy had done it*.

Secondly, I have shewn likewise that there was considerable *Opposition* made to this *Error* at its first coming in. The general Ignorance and gross Superstition of that Age rendered the generality of People more quiet and secure, and disposed them to receive any thing that came under a Pretence of

^a Matth. xiii. 24.

tery in Religion, and of a greater Reverence and Devotion to the Sacrament, and that seemed any way to countenance the Worship of *Images*, for which, at that time, they were zealously concern'd. But notwithstanding the Security and passive Temper of the People, the Men most eminent for Piety and Learning in that Time made great Resistance against it. I have already named *Rabanus* Archbishop of *Mentz*, who opposed it as an Error lately sprung up, and which had then gained but upon some few Persons. To whom I may add *Heribaldus* Bishop of *Auxerres* in *France*, *Jo. Scotus Erigena*, and *Rh- tramus*, commonly known by the Name of *Bertram*, who at the same time were employed by the Emperor *Charles the Bald* to oppose this growing Error, and wrote learnedly against it. And these were the eminent Men for Learning at that time. And because Monsieur *Arnauld* will not be satisfied unless there were some Stir and Buffle about it, *Bertram* in his Preface to his Book tells us, that they *who according to their several Opinions talked differently about the Mystery of Christ's Body and Blood were divided by no small Schism.*

Thirdly, Though for a more clear and satisfactory Answer to this pretended *Demonstration* I have been contented to untie this Knot, yet I could without all these Pains have cut it. For suppose this Doctrine had silently come in and without Opposition, so that we could not assign the particular time and occasion of its first Rise: yet if it be evident from the Records of former Ages for above 500 Years together, that this was not the antient Belief of the Church; and plain also, that this Doctrine was afterwards received in the *Roman Church*, though we could not tell how and when it came in, yet it would be the wildest and most extravagant thing in the World to set up a pretended *Demonstration* of Reason against plain

Experience and Matter of Fact. This is just *Zeno's* Demonstration of the Impossibility of Motion, against *Diogenes* walking before his Eyes. For this to undertake to prove that impossible to have been which most certainly was. Just thus the *Servant* in the *Parable* might have demonstrated that the *Tares* were *Wheat*, because they were sure none but good Seed was sown at first, and no man could give any account of the punctual time when any *Tares* were sown, or by whom: and if an Enemy had come to do it, he must needs have met with great Resistance and Opposition; but no such Resistance was made, and therefore there could be no *Tares* in the *Field*, but that which they called *Tares* was certainly good *Wheat*. At the same rate a Man might demonstrate that our *King*, his Majesty of Great-Britain, is not returned into *England*, nor restored to his Crown; because there being so great and powerful an Army possess'd of his Lands, and therefore obliged by Interest to keep him out, it was impossible he should ever come in without a great deal of Fighting and Bloodshed: but there was no such thing, therefore he is not returned and restored to his Crown. And by the like kind of Demonstration one might prove that the *Turk* did not invade *Christendom* last year, and besiege *Vienna*; because if he had, the *Most Christian King*, who had the greatest Army in *Christendom* in a readiness, would certainly have employed it against him; but *Monsieur Arnauld* certainly knows no such thing was done: And therefore, according to his way of Demonstration, the matter of fact, so commonly reported and believed, concerning the *Turks Invasion of Christendom* and besieging *Vienna* last year, was a perfect Mistake. But a Man may demonstrate to his Head and Heart ache, before he shall ever be able to prove that which certainly is, or was, never

to have been. For of all sorts of Impossibles nothing is more evidently so, than to make that which hath been not to have been. All the Reason in the World is too weak to cope with so tough and obstinate a Difficulty. And I have often wondered how a Man of Monsieur *Arnauld's* great Wit and sharp Judgment could prevail with himself to engage in so bad and baffled a Cause; or could think to defend it with so wooden a *Dagger* as his *Demonstration of Reason* against certain *Experience* and *Matter of Fact*: A thing, if it be possible, of equal Absurdity with what he pretends to demonstrate, *Transubstantiation itself*. I proceed to the

Third pretended Ground of this Doctrine of *Transubstantiation*; and that is, *The infallible Authority of the present Church to make and declare new Articles of Faith*. And this in Truth is the Ground into which the most of the learned Men of their Church did heretofore, and many do still, resolve their Belief of this Doctrine; And, as I have already shewn, do plainly say, that they see no sufficient Reason, either from *Scripture* or *Tradition*, for the Belief of it: And that they should have believed the contrary, had not the Determination of the Church obliged them otherwise.

But if this Doctrine be obtruded upon the World merely by virtue of the Authority of the *Roman Church*, and the Declaration of the *Council* under *Pope Gregory VII*, or of the *Lateran Council* under *Innocent III*, then it is a plain innovation on the Christian Doctrine, and a new Article of Faith imposed upon the Christian World. And if any Church hath this Power, the Christian Faith may be enlarged and changed as often as Men please; and that which is no part of our Saviour's Doctrine, may, any thing, though ever so absurd and unreasonable, may become an Article of Faith, obliging all

Christians to the Belief of it, whenever the Church of *Rome* shall think fit to stamp her Authority upon it: which would make Christianity a most uncertain and endless thing.

The *fourth* pretended Ground of this Doctrine is *The Necessity of such a Change as this in the Sacrament, to the Comfort and Benefit of those who receive it.* But there is no Colour for this, if the Thing be rightly considered: Because the Comfort and Benefit of the Sacrament depend upon the Blessing annexed to the Institution. And as *Water* in *Baptism*, without any substantial Change made in that Element may, by the Divine Blessing accompanying the Institution, be effectual to the washing away of Sin and spiritual Regeneration; so there can no Reason in the World be given, why the Elements of *Bread* and *Wine* in the *Lord's Supper* may not, by the same Divine Blessing accompanying this Institution, make the worthy Receivers Partakers of all the spiritual Comfort and Benefit designed to us thereby, without any substantial Change made in those Elements since our Lord hath told us, that *verily the Flesh profiteth nothing.* So that if we could do so odd and strange a thing as to eat the very natural Flesh and drink the Blood of our Lord, I do not see of what greater Advantage it would be to us, than what we may have by partaking of the Symbols of his Body and Blood as he hath appointed in *Remembrance of him.* For the spiritual Efficacy of the Sacrament doth not depend upon the Nature of the Thing received, supposing we receive what our Lord appointed, and receive it with a right Preparation and Disposition of Mind, but upon the supernatural Blessing that goes along with it, and makes it effectual to those spiritual Ends for which it was appointed.

The *Fifth* and last pretended Ground of this Doctrine is, *to magnify the Power of the Priest in his*

able to work so great a Miracle. And this with great Pride and Pomp is often urged by them as a transcendent Instance of the Divine Wisdom, to find out so admirable a way to raise the Power and Reverence of the Priest, that he should be able every Day, and as often as he pleases, by repeating a few Words, to work so miraculous a Change, and (as they love most absurdly and blasphemously to speak) to make God himself.

But this is to pretend to a Power above that of God himself, for he did not, nor cannot make himself, nor do any thing that implies a Contradiction, as *Transubstantiation* evidently does in their pretending to make God. For to make that which already is, and make that now which always was, is not only vain and trifling if it could be done, but impossible, because it implies a Contradiction.

And what if after all, *Transubstantiation*, if it were possible, and actually wrought by the Priest, would yet be no Miracle: For there are two things necessary to a Miracle, that there be a supernatural Effect wrought, and that this Effect be evident to Sense. So that though a supernatural Effect be wrought, yet if it be not evident to Sense, it is to all the ends and purposes of a Miracle as if it were not; and can be no Testimony or Proof of any thing, because itself stands in need of another Miracle to give Testimony to it, and to prove that it was wrought. And neither in Scripture, nor in profane Authors, nor in common use of Speech, is any thing called a Miracle but what falls under the notice of our Senses: A Miracle being nothing else but a supernatural Effect evident to Sense, the great end and design whereof is to be a sensible Proof and Conviction to us of something that we do not see.

And for want of this Condition, *Transubstantiation*, if it were true, would be no Miracle. It would.

would be indeed very *supernatural*, but for all that it would not be a *Sign* or *Miracle*: For a *Sign* or *Miracle* is always a thing sensible, otherwise it could be no *Sign*. Now that such a Change as is pretended in *Transubstantiation* should really be wrought, and yet there should be no *Sign* and Appearance of it, is a thing very wonderful, but not to Sense; for our Senses perceive no Change, the Bread and Wine in the Sacrament to all our Senses remaining just as they were before: And that a thing should remain to all appearance just as it was, hath nothing at all of wonder in it; we wonder indeed when we see a strange thing done, but no Man wonders when he sees nothing done. So that *Transubstantiation*, if they will needs have it a *Miracle*, is such a *Miracle* as any Man may work that hath but the Confidence to face Men down that he works it, and the fortune to be believed: And though the Church of *Rome* may magnify their Priests upon account of this *Miracle* which they say they can work every Day and every Hour, yet I cannot understand the Reason of it, for when this great Work (as they call it) is done there is nothing more appears to be done than if there were no *Miracle*: Now such a *Miracle*, as to all Appearance is no *Miracle*, I see no Reason why a Protestant Minister, as well as a Popish Priest, may work as often as he pleases; or if he can but have the Patience to let it alone, it will work itself. Surely nothing in the World is easier than to let a thing be as it is, and by speaking a few Words over it, to make it just what it was before. Every Man every Day, may work ten thousand such *Miracles*.

And thus I have dispatched the first Part of my Discourse, which was to consider the pretended Grounds and *Reasons* of the Church of *Rome* for this Doctrine, and to shew the Weakness and Insufficiency of them. I come in the

SECOND

SECOND place, to produce our *Objections* against it. Which will be of so much the greater Force, because I have already shewn this Doctrine to be destitute of all Divine Warrant and Authority, and of any other sort of Ground sufficient in Reason to justify it. So that I do not now object against a Doctrine which has a fair Probability of Divine Revelation on its side, for that would weigh down all Objections, which did not plainly overthrow the Probability and Credit of its Divine Revelation; but I object against a Doctrine by the mere Will and Tyranny of Men imposed upon the Belief of Christians, without *any* Evidence of *Scripture*, and against all the Evidence of *Reason* and *Sense*.

The Objections I shall reduce to these *two* Heads, *First*, The infinite Scandal of this Doctrine to the Christian Religion. And, *Secondly*, The monstrous and insupportable Absurdity of it.

First, *The infinite Scandal of this Doctrine to the Christian Religion*. And that upon these *four* accounts: 1. Of the Stupidity of this Doctrine. 2. The real Barbarousness of this Sacrament and Rite of our Religion, upon Supposition of the Truth of this Doctrine. 3. Of the cruel and bloody Consequences of it. 4. Of the Danger of Idolatry; which they are certainly guilty of, if this Doctrine be not true.

1. Upon account of *the Stupidity of this Doctrine*, I remember that *Tully*, who was a Man of very good Sense, instanceth in the Conceit of *eating God* as the Extremity of Madness, and so stupid an Apprehension as he thought no Man was ever guilty of. *When we call^a*; says he, *the Fruits of the Earth Ceres, and Wine Bacchus, we use but the common*

^a De Nat. Deorum, l. 3.

Language;

Language; but do you think any Man so mad as to believe that which he eats to be God? It seems he could not believe that so extravagant a Folly had ever entered into the Mind of Man. It is a very severe Saying of *Averroes* the *Arabian* Philosopher, (who lived after this Doctrine was entertained among *Christians*) and ought to make the Church of *Rome* blush, if she can: *I have travelled*, says he, *over the World, and have found divers Sects; but so foolish a Sect or Law I never found, as is the Sect of the Christians; because with their own Teeth they devour their God whom they worship*^a. It was great Stupidity in the People of *Israel* to say, *Come let us make us Gods*; but it was civilly said of them, *Let us make us Gods that may go before us*, in comparison of the Church of *Rome*, who say, *Let us make a God that we may eat him*. So that upon the whole matter I cannot but wonder, that they should chuse thus to expose Faith to the Contempt of all that are indued with Reason. And to speak the plain Truth, the Christian Religion was never so horribly exposed to the Scorn of Atheists and Infidels, as it hath been by this most absurd and senseless Doctrine. But thus it was foretold that *the Man of Sin* should come with *Power and Signs, and lying Miracles, and with all deceivableness of Unrighteousness*^b, with all the *Legerdemain* and *juggling Tricks* of Falshood and Imposture; amongst which this of *Transubstantiation*, which they call a *Miracle*, and we a *Cheat* is one of the chief: And in all probability those common juggling Words of *Hocus-pocus*, are nothing else but a Corruption of *Hoc est corpus*, by way of ridiculous Imitation of the Priests of the Church of *Rome* in their Trick of *Transubstantiation*. Into such Con-

^a Dionys. Carthus. in 4 dist. 10. art. 1.
ii. 10.

^b 2 Thes.

tempt

tempt by this foolish Doctrine, and pretended Miracle of theirs, have they brought the most sacred and venerable Mystery of our Religion.

2. It is very scandalous likewise upon account of the real *Barbarousness* of this Sacrament and Rite of our Religion, upon supposition of the Truth of this Doctrine. Literally to eat the *Flesh of the Son of Man*, and to drink his *Blood*, St. Augustine, as I have shewed before, declares to be a great *Impiety*. And the *Impiety* and *Barbarousness* of the Thing is not in Truth extenuated, but only the Appearance of it, by its being done under the *Species of Bread and Wine*: For the thing they acknowledge is really done, and they believe that they verily eat and drink the natural *Flesh and Blood of Christ*. And what can any Man do more unworthily towards his Friend? How can he possibly use him more barbarously, than to feast upon his living *Flesh and Blood*? It is one of the greatest wonders in the World, that it should ever enter into the Minds of Men to put upon our Saviour's Words, so easily capable of a more convenient Sense, and so necessarily requiring it, a Meaning so plainly contrary to Reason and Sense, and even to Humanity itself. Had the ancient Christians owned any such Doctrine, we should have heard it from the Adversaries of our Religion in every Page of their Writings; and they would have desired no greater Advantage against the Christians, than to have been able to hit them in the Teeth with their feasting upon the natural *Flesh and Blood of their Lord*, and their God, and their best Friend. What endless Triumphs would they have made upon this Subject? And with what Confidence would they have set the Cruelty used by Christians in their Sacrament, against their God *Saturn's* eating his own Children, and all the cruel and bloody Rites of their Idolatry? But that no such thing was then objected

objected by the *Heathens* to the *Christians*, is to wise Man instead of a thousand Demonstrations that no such Doctrine was then believed.

3. It is scandalous also upon account of the *crimes* and *bloody Consequences* of this Doctrine; so contrary to the plain laws of Christianity, and to one great end and design of this Sacrament, which is to unite Christians in the most perfect Love and Charity to one another: Whereas this Doctrine hath been the occasion of the most barbarous and bloody Tragedies that ever were acted in the World. For this hath been in the Church of *Rome* the great *burning Article*: and as absurd and unreasonable as it is, more Christians have been murdered for the denial of it than perhaps for all the other Articles of their Religion. And I think it may generally pass for a true Observation, That all Sects are commonly most hot and furious for those things for which there is least Reason; for what Men want of Reason for their Opinions, they usually supply and make up in Rage. And it was no more than needed to use this Severity upon this Occasion; for nothing but the cruel Fear of Death could in probability have driven so great a part of Mankind into the Acknowledgement of so unreasonableness and senseless a Doctrine.

O *Blessed Saviour*! thou best Friend and greatest Lover of Mankind, who can imagine thou didst ever intend that Men should kill one another for not being able to believe contrary to their Senses; for being unwilling to think, that thou shouldst make one of the most horrid and barbarous things that can be Imagined, a main Duty and principal Mystery of thy Religion; for not flattering the Pride and Presumption of the Priest, who says he can make God; and for not complying with the Folly and Stupidity of the People, who are made to believe that they can eat him?

4. Upon

4. Upon account of the danger of *Idolatry*; which they are certainly guilty of if this Doctrine be not true, and such a Change as they pretend be not made in the Sacrament; for if it be not, then they worship a Creature instead of the Creator, God blessed for ever. But such a Change I have shewn to be impossible; or if it could be, yet they can never be certain that it is, and consequently are always in danger of *Idolatry*: and that they can never be certain that such a Change is made, is evident; because, according to the express determination of the Council of *Trent*, that depends upon the Mind and *Intention of the Priest*, which cannot certainly be known but by Revelation, which is not pretended in this case. And if they be mistaken in this Change, through the Knavery or Crossness of the Priest, who will not make God but when he thinks fit, they must not think to excuse themselves from *Idolatry* because they intended to worship God and not a Creature; for so the *Persians* might be excused from *Idolatry* in worshipping the Sun, because they intend to worship God and not a Creature; and so indeed we may excuse all the *Idolatry* that ever was in the World, which is nothing else but a Mistake of the Deity, and upon that Mistake a worshipping of something as God which is not God.

II. Besides the infinite Scandal of this Doctrine upon the accounts I have mentioned, the monstrous Absurdities of it make it insupportable to any Religion. I am very well assured of the Grounds of Religion in general, and of the Christian Religion in particular; and yet I cannot see that the Foundations of any revealed Religion, are strong enough to bear the weight of so many and so great Absurdities as this Doctrine of *Transubstantiation* would load it withal. And to make this evident, I shall not
infirm

insist upon those gross Contradictions, of the same Body being in so many several Places at once; of our Saviour's giving away himself with his own Hand to every one of his Disciples, and yet still keeping himself to himself; and a thousand more of the like Nature: but to shew the Absurdity of this Doctrine I shall only ask these few Questions.

1. Whether any Man have, or ever had, greater Evidence of the Truth of any Divine Revelation than every Man hath of the Falshood of *Transubstantiation*? Infidelity were hardly possible to Men if all Men had the same Evidence for the Christian Religion which they have against *Transubstantiation*; that is, the clear and irresistible Evidence of Sense. He that can once be brought to contradict or deny his Senses, is at an end of Certainty; for what can a Man be certain of, if he be not certain of what he sees? In some Circumstances our Senses may deceive us, but no Faculty deceives us so little and so seldom: And when our Senses do deceive us, even that Error is not to be corrected without the help of our Senses.

2. Supposing this Doctrine had been delivered in Scripture in the very same Words that is decreed by the Council of *Trent*, by what clearer Evidence or stronger Argument could any Man prove to me that such Words were in the Bible, than I can prove to him that Bread and Wine after Consecration are Bread and Wine still? He could but appeal to his Eyes to prove such Words to be in the Bible, and with the same Reason and Justice might I appeal to several of his Senses to prove to him that the Bread and Wine after Consecration are Bread and Wine still.

3. Whether it be reasonable to imagine, that God should make that a part of the Christian Religion which shakes the main external Evidence and Confirmation

firmation of the whole? I mean the Miracles which were wrought by our Saviour and his Apostles, the Assurance whereof did at first depend upon the Certainty of Sense. For if the Senses of those who say they saw them were deceived, then there might be no Miracles wrought; and consequently it may justly be doubted whether that kind of Confirmation which God hath given to the Christian Religion would be strong enough to prove it, supposing *Transubstantiation* to be a part of it: Because every Man hath as great Evidence that *Transubstantiation* is false, as he hath that the Christian Religion is true. Suppose then *Transubstantiation* to be part of the Christian Doctrine, it must have the same Confirmation with the whole, and that is Miracles: But of all Doctrines in the World, it is peculiarly incapable of being proved by a Miracle. For if a Miracle were wrought for the Proof of it, the very same Assurance which any Man hath of the Truth of the Miracle, he hath of the Falshood of the Doctrine, that is the clear Evidence of his Senses. For that there is a Miracle wrought to prove *that what he sees in the Sacrament is not Bread but the Body of Christ*, there is only the Evidence of Sense; and there is the very same Evidence to prove, *that what he sees in the Sacrament is not the Body of Christ but Bread*. So that here would arise a new Controversy, whether a Man should rather believe his Senses giving Testimony against the Doctrine of *Transubstantiation*, or bearing Witness to a Miracle wrought to confirm that Doctrine; there being the very same Evidence against the Truth of the Doctrine, which there is for the Truth of the Miracle: And then the Argument for *Transubstantiation*, and the Objection against it, would just balance one another; and consequently *Transubstantiation* is not to be proved by a Miracle, because that would be, *to prove to a Man by something*

(thing that he sees, that he doth not see what he sees)
 And if there were no other Evidence that *Transubstantiation* is no part of the Christian Doctrine, that would be sufficient, that what proves the one, does as much overthrow the other; and that Miracle which are certainly the best and highest external Proof of Christianity, are the worst Proof in the World of *Transubstantiation*, unless a Man can renounce his Senses at the same time that he relies upon them. For a Man cannot believe a Miracle without relying upon Sense, nor *Transubstantiation* without renouncing it. So that never were any two things so ill coupled together as the Doctrine of Christianity and that of *Transubstantiation*, because they draw several ways, and are ready to strangle one another: For the main Evidence of the Christian Doctrine, which is Miracles, is resolved into the certainty of Sense, but this Evidence is clear and point blank against *Transubstantiation*.

4. And *Lastly*, I would ask what we are to think of the Argument which our Saviour used to convince his Disciples after his Resurrection that his Body was really risen, and that they were not deluded by a Ghost or Apparition? Is it a necessary and conclusive Argument or not? *And he said unto them, Why are ye troubled; and why do Thoughts arise in your Hearts? Behold my Hands and my Feet, that I am I myself; for a Spirit hath not Flesh and Bones as you see me have*^a. But now, if we suppose with the Church of Rome, the Doctrine of *Transubstantiation* to be true, and that he had instructed his Disciples in it just before his Death, strange Thoughts might justly have risen in their Hearts, and they might have said to him; Lord, it is but a few Days ago

^a Luke xxiv. 38, 39.

Since thou didst teach us not to believe our Senses, yet directly contrary to what we saw, *viz.* that the Bread which thou gavest us in the Sacrament, though we saw it and handled it, and tasted it to be Bread, yet was not Bread, but thine own natural Body; and now thou appealest to our Senses to prove that this is thy Body which we now see. If seeing and handling be an unquestionable Evidence that things are what they appear to our Senses, then we were deceived before in the Sacrament, and if they be not, then we are not sure now that this is thy Body which we now see and handle, but it may be perhaps Bread under the Appearance of Flesh and Bones; just as in the Sacrament, that which we saw and handled, and tasted to be Bread, was thy Flesh and Bones under the Form and Appearance of Bread. Now upon this Supposition it would have been a hard matter to have quieted the Thoughts of his Disciples: For if the Argument which our Saviour used did certainly prove to them, that what they saw and handled was his Body, his very natural Flesh and Bones, because they saw and handled them, (which it were impious to deny) it would as strongly prove, that what they saw and received before in the Sacrament was not the natural Body and Blood of Christ, but real Bread and Wine: and consequently, that according to our Saviour's arguing after his Resurrection they had no Reason to believe *Transubstantiation* before. For that very Argument by which our Saviour proves the reality of his Body after his Resurrection, doth as strongly prove the reality of Bread and Wine after Consecration: But our Saviour's Argument was most infallibly good and true, and therefore the Doctrine of *Transubstantiation* is undoubtedly false.

Upon the whole matter I shall only say this, that some other Points between us and the Church of

Rome are managed by some kind of Wit and Subtlety, but this, of *Transubstantiation* is carried out by mere dint of Impudence and facing down of Mankind.

And of this the more discerning Persons of that Church are of late grown so sensible, that they would now be glad to be rid of this odious and ridiculous Doctrine. But the Council of *Trent* hath rivetted it so fast into their Religion, and made it so necessary and essential a Point of their Belief, that they cannot now part with it if they would; it is like a Millstone hung about the Neck of Popery, it will sink it at the last.

And though some of their greatest Wits, as *Cardinal Perron*, and of late *Monfieur Arnauld*, have undertaken the defence of it in great Volumes; yet it is an Absurdity of that monstrous and massy Weight that no human Authority or Wit is able to support it. It will make the very Pillars of *St. Peter's* crack, and requires more Volumes to make it good than would fill the *Vatican*.

And now I would apply myself to the poor deluded People of that Church, if they were either permitted by their Priests, or durst venture without their leave, to look into their Religion, and to examine the Doctrines of it. Consider and shew yourselves Men. Do not suffer yourselves any longer to be led blindfold, and by an implicit Faith in your Priests, into the Belief of Nonsense and Contradiction. Think it enough and too much to let them rook you out of your Money, for pretended Pardon and counterfeit Relicts; but let not the Authority of any Priest or Church, persuade you out of your Senses. Credulity is certainly a Fault as well as Infidelity: and he who said, *Blessed are they that have not seen, and yet have believed*; hath no where said, *Blessed are they that have seen, and yet have not believed*.

proved; much less, *Blessed are they that believe diametrically contrary to what they see.*

To conclude this Discourse. By what hath been said upon this Argument it will appear, with how little Truth and Reason, and Regard to the Interest of our common Christianity, it is so often said by our Adversaries, that there are as good Arguments for the Belief of *Transubstantiation* as of the Doctrine of the *Trinity*: When they themselves do acknowledge with us that the Doctrine of the *Trinity* is grounded upon the Scriptures, and that according to the Interpretation of them by the Consent of the ancient Fathers: But their Doctrine of *Transubstantiation* I have plainly shewn to have no such Ground, and that this is acknowledged by very many learned Men of their own Church. And this Doctrine of theirs being first plainly proved by us to be destitute of all Divine Warrant and Authority, our Objections against it from the manifold Contradictions of it to Reason and Sense, are so many Demonstrations of the Falseness of it. Against all which they have nothing to put in the opposite Scale but the Infallibility of their Church, for which there is even less Colour of Proof from Scripture than for *Transubstantiation* itself. But so fond are they of their own Innovations and Errors, that rather than the Dictates of their Church, how groundless and absurd soever, should be called in question; rather than not have their Will of us in imposing upon us what they please, they will overthrow any Article of the Christian Faith, and shake the very Foundations of our common Religion: A clear Evidence that the Church of *Rome* is not the true Mother, since she can be so well contented that Christianity should be destroyed, rather than the Point in question should be decided against her.

F I N I S.

A circular seal of the United States Department of the Interior. The seal features a bison standing in the center, facing left. The words "DEPARTMENT OF THE INTERIOR" are inscribed around the top inner edge of the circle, and "UNITED STATES" is inscribed around the bottom inner edge. The seal is stamped in a dark ink on a light-colored, textured paper.

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VIEW

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OF THE

PROTESTANT

AND

CATHOLIC FAITH.

To which is added,

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VIEW of the ARTICLES

OF THE

Protestant *and* Popish FAITH.

Believe in one God, the Father
 Almighty, Maker of Heaven
 and Earth, and of all Things visible
 and invisible: 2. And in one Lord
 Jesus Christ, the only begotten Son
 of God, begotten of his Father
 before

before all Worlds, God of God
Light of Light, very God of very
God: begotten not made, being of
one Substance with the Father, by
whom all Things were made. 3
Who for us Men, and for our Sal-
vation, came down from Heaven
and was incarnate by the Holy
Ghost of the Virgin Mary, and was
made Man. 4. And was crucified
also for us under Pontius Pilate.
He suffered and was buried, 5. And
the third Day he rose again accord-
ing to the Scriptures, 6. And as-
cended into Heaven, and sitteth on
the right hand of the Father.
7. And he shall come again with
Glory to judge both the Quick and
the Dead; Whose Kingdom shall

Protestant and Popish Faith 5

have no End. 8. And I believe
in the Holy Ghost, the Lord and
Giver of Life, who proceedeth
from the Father and the Son;
who with the Father and the Son
together is worshipped and glori-
fied; who spake by the Prophets.
9. And I believe one Catholick and
Apostolick Church. 10. I acknow-
ledge one Baptism for the Remission
of Sins. 11. And I look for the
Resurrection of the Dead, 12. And
the Life of the World to come.

So

6 ARTICLES of the Popish Faith,

SO far Protestants and Papists agree in Points of Faith; and it had been happy if the Papists had rested here, as the Protestants do. But the Papists have added many more Things as Articles of Faith, which are contrary to the Holy Scriptures, and were never received by the Catholick Church, nor decreed by the Church of *Rome* itself, till the Time of Pope Pius IV. and the Council of *Trent*; by which she has corrupted the Simplicity of the Primitive Faith, and made it necessary for us to forsake her Communion. The NEW ARTICLES which the Church of *Rome* has added to the foregoing CREED, and which Protestants reject as false, are those which follow, on which are made some short Observations.

The Twelve following ARTICLES were added by the PAPISTS, contrary to the Holy Scriptures.

First Popish Article.

ART. 1. *I most stedfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the said Church.*

The

The Protestant's Note upon it.

Observe here, how the Church of Rome begins her new Doctrines with a blind or implicit Faith: well knowing how needful that is to the Belief of them. What is Apostolical, we must learn from the Apostles Writings, and the Times soon after they lived: But we know too well, that the Church of Rome calls many Things Apostolical, which are not only not to be found in the Apostles Writings, nor in the primitive Times, but are contrary to them.

The Second Popish Article.

ART. II. *I also receive the Holy Scriptures according to that Sense, which the Holy Mother Church (to whom it belongs to judge of the true Sense and Interpretation of the Holy Scripture) did, and doth hold: Nor will I ever take and interpret it otherwise than according to the unanimous Consent of the Fathers.*

The Protestant's Note.

Observe, The Papists ought to agree among themselves who is the infallible Judge of Scripture, and to present us with an Infallible Interpretation of it, before

8 ARTICLES of the Popish Faith,
before they require from us a Belief of
this Article. Things necessary to Salva-
tion may be known in Holy Scripture
by those who cannot read the Fathers.

The Third Popish Article.

ART. III. *I do also profess, that there
are truly and properly Seven Sacraments
of the New Law, instituted by our Lord
Jesus Christ, and are necessary to the
Salvation of Mankind, (although all the
Sacraments are not necessary to every Per-
son) viz. Baptism, Confirmation, the
Lord's Supper, Penance, Extreme Unc-
tion, Orders, and Matrimony. All which
do confer Grace; and whereof Baptism,
Confirmation, and Orders, cannot be re-
peated without Sacrilege. I do also receive
and admit all the received and approved
Rites of the Catholick Church, in the so-
lemn Administration of the aforesaid Sa-
craments.*

The Protestant's Note.

Observe, Christ has instituted only
Two Sacraments, viz. BAPTISM, and the
LORD'S SUPPER, and the Number of
Seven was never defined till a Thousand
Years at least after Christ. And yet the
Church

with Observations thereon. 9

Church of Rome holds those accursed, who say any of the Seven is not truly and properly a Sacrament. 7 *Sess. Conc. Trid.*

The Fourth Popish Article.

ART. IV. *All and every Thing which was declared and defined about Original Sin, and Justification, by the most holy Council of Trent, I embrace and receive.*

The Protestant's Note.

Observe, The Council of Trent teaches, that good Works are the Merits of a justified Person, and deserve Increase of Grace and eternal Life: *Conc. Trid. Sess. 6. Can. 32.* But the holy Scripture teaches, that "we are justified freely by the Grace of God, through the Redemption which is in Christ Jesus," *Rom. iii. 24.*

The Fifth Popish Article.

ART. V. *I do profess also, that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the Quick and Dead; and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ:*

10 ARTICLES of the Popish Faith,

Christ; and that there is a Conversion of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood; which Conversion the Catholick Church calls Transubstantiation.

The Protestant's Note.

Observe, The Scripture says, that "CHRIST has by one offering perfected for ever them that are sanctified," Heb. x. 14. that "CHRIST appeared once in the end of the world, to put away sin by the sacrifice of himself," Heb. ix. 26. This Popish Sacrifice of the Mass, is destructive of all the Arguments in the seventh, eighth, ninth, and tenth Chapters of that Epistle to the *Hebrews*; where it is proved, that our blessed Saviour's dying once on the Cross, is a full, perfect, and sufficient Sacrifice for us Sinners. As to the Doctrine of Transubstantiation, it subverts the very Foundation on which the Credibility of the Christian Religion is built, viz. our Saviour's Miracles: It contradicts the Scripture, which says, that *we eat bread*, after the Consecration of it, 1 Cor. xi. 27. It is contrary to Reason, which teaches, that the same Body

with Observations thereon. II

Body cannot be in two Places at the same time; and it is contrary to the Report which our Senses make about their proper Objects. So that Transubstantiation contains many gross Falshoods, and is incredible to all who consult the Word of God, their own Reason, and common Sense.

The Sixth Popish Article.

ART. VI. *I do also confess, that under either Kind or Species only, whole and entire Christ, and the true Sacrament is received.*

The Protestant's Note.

Observe, How can the true Sacrament be received under one Kind, when our Saviour instituted it in both Kinds, and has bid us drink as well as eat at his holy Table? The Church of Rome has therefore no more Power to deny to the Laity one Part of the Sacrament, than to take away the other Part, or the Whole.

The Seventh Popish Article.

ART. VII. *I stedfastly believe there is a Purgatory, and that the Souls detained therein*

12 ARTICLES of the Popish Faith,
therein are helped by the Prayers of the
Faithful.

The Protestant's Note,

Observe, The Blood of Jesus Christ is
the only Purgatory; for "by that we
are purged from all sin," 1 John 1. 7.
Therefore the Popish Purgatory is a
Cheat. And thereby many are encour-
aged to think, that a wicked Life may
be reconciled to the Hope of Heaven
at the last.

The Eighth Popish Article.

ART. VIII. Iasse believe that the Saints,
who reign with Christ, are to be worshipped
and prayed to, and that they do pray
for us; and that their Relicks are to
be venerated.

The Protestant's Note,

Observe, There is neither Command
nor Example in either the Old or New
Testament, for praying to departed
Saints. Those who pray to them, give
to the Creature that which is due only
to God, and are thereby guilty of Ido-
latry. In the Rosary ordered by Pope
Prus V. there are these Words to the
Virgin

Virgin MARY; "Hail, Holy Queen,
"Mother of Mercy; our Life,
"our Sweetness, and our Hope;
"to Thee do we cry, poor banished
"Sons of Eve; to Thee do we send
"up our Sighs, mourning and weeping
"in this Valley of Tears: Turn then,
"most gracious Advocate, thy Eyes of
"Mercy towards us, &c." How can
there be made a more direct Prayer to
Almighty God himself, than is here to a
Creature? I wish they would think of
this, who pray ten times to the Virgin
MARY, for once praying to Almighty
God. As to their Relicks, or Remains
of the Dead, their own CASSANDER
tells us, if they were looked into, they
would be found abominable Cheats:
And if they were real, they are not to be
venerated or worshipped.

The Ninth Popish Article.

ART. IX. *I most firmly assert, that the
Images of Christ, and the Mother of God,
who was always a Virgin, are to be had
and retained; and that due Honour and
Worship is to be given to them.*

14 ARTICLES of the Popish Faith,

The Protestant's Note.

Observe, This Worship, which the Church of Rome has thus decreed, is (by the Practice of that Church) in kissing of Images, uncovering the Head to them, offering Incense, bowing, and making Prayers to them: They say to the Cross, "Increase Grace in the Godly, and blot out the Sins of the Guilty;" *Brev. Sab. ante Domin. Pass. &c.* If this be not gross Idolatry, there can be no such Thing; and I appeal to the Conscience of every Papist, who does those Things, how he thinks to escape the Guilt of that horrid Sin.

The Tenth Popish Article.

ART. X. *I do also affirm, that the Power of Indulgences was left by Christ to his Church; and that the Use of them is very helpful to Christian People.*

The Protestant's Note.

Observe, Instead of being helpful, they are pernicious to Mens Souls. They are grounded on Works of Supererogation, or doing more than is required, for which there is no Foundation in the Word of

God. Besides, this Doctrine of Indulgences and that of Purgatory, are inconsistent; for if there be a Guilt, for which a Sinner must make Satisfaction by his own personal Sufferings, how is it possible that others should take it away by their Indulgences or Pardons?

The Eleventh Popish Article.

ART. XI. *I acknowledge the Holy Catholic Apostolic Roman Church to be the Mother and Mistress of all Churches; and I promise and swear true Obedience to the Pope of Rome, who is the Successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ.*

The Protestant's Note.

Observe, There is not any Authority from Holy Scripture for setting the Church of Rome above other Churches. In the first Council of Nice, other Churches were on equal Foot with Her, In the fourth General Council, that of Calcedon, it is declared, That the Church of Constantinople should have equal Honours and Privileges with that of Rome, by Reason that the Emperor had his Seat there. The Scripture says not that

PETER

26 ARTICLES of the Popish Faith,

PETER ever was at Rome; and yet the Papists make it an Article of Faith that He was there. St PAUL says, he "was in nothing behind the very chiefest Apostles," 2 Cor. xii. 11. "and upon Occasion he withstood Peter to the Face," Gal. ii. 11. Christ is the only Head of his Church; nor has he appointed any visible Head upon Earth. The Church of Rome has had three Popes at one time; and had two Popes striving for St. PETER'S Chair about forty Years together; let the Church of Rome agree who was its Head, and the Vicar of Christ, at those Times.

The Twelfth Popish Article.

ART. XII. I also without Doubt receive and profess all other Things delivered, defined and declared by the Sacred Canons and General Councils, and especially by the holy Council of Trent; and all Things contrary to them, with all Heresies condemned, rejected, and cursed by the Church, I likewise reject, condemn, and curse.

The Protestant's Note.

Observe, One of the Lateran Councils, that of Pope LEO X. declared, That the Pope

Pope only was Infallible, and that He was above all Councils. But the Councils of *Basil* and *Constance* affirm a Council to be above the Pope, and to have Power to decree Matters of Faith without him. This and many other notorious Contradictions should be reconciled, before this be received as an Article of Faith. As to the cursing Part of this Article, we say, "How can they curse, whom God hath not cursed?" *Numb.* xxiii. 8. and that, "after the Way which they call Heresy, so we [PROTESTANTS] worship the God of our Fathers; believing all Things that are written in the Law and the Prophets," *Mat.* xxiii. 14. "We rest our Faith and Hope on this, that God hath built his Church on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone," *Ephes.* ii. 20.

An Address, to the LAITY.

S I R S,

THIS Sheet is designed to point out to you at one View the great Difference between the Faith professed by the Church of *ENGLAND*, and that professed by the Church of *ROME*; and to shew likewise the Antiquity of the former, and the Novelty of a great Part of the latter.

It is very evident, that there is no Difference between us and the Church of *Rome*, about the truly ancient *CATHOLICK FAITH*; that is what they hold as well as we. But we keep to the *Catholic Faith* only, which the Church of *Rome* doth not. The Difference therefore is about their imposing new *ARTICLES OF FAITH*, which we reject, notwithstanding their uncharitable Censures for so doing.

The

The *Papists* cannot deny any Article of our Faith; and therefore can have no Ground for calling ours a new Religion, as they very ignorantly, or rather designedly, do.

You see what just Reason we have to blame the *Papists*, for adding to the ancient Faith; the last Twelve Articles of their CREED, being not only without Foundation in Holy Scripture, and unknown to pure Antiquity, but of late Appointment among themselves; for it is not above One Hundred and Seventy Years since the *Trent* Creed was made, which is now the Standard of the *Romish* Faith.

It is evident from their Additions to the Ancient CREED, and imposing them as necessary to Salvation, that they are guilty of that Schism, which they charge unjustly on us. Had they only required the Use of a few decent Ceremonies, or been wanting only in some Points of better Discipline, I know not how we could have justified our departing from the Church of *Rome*. But since they require not only False, but idolatrous Doctrines and Practices from
us,

us, that Sin must lie at their own Door.

You see likewise that Protestants are the true *Catholicks* (though the Church of *Rome* would engross that Title to itself) because we hold to the true *Catholic Faith*, from which they have departed by their new *Doctrines* and *Worship*.

Let me therefore beseech you, who profess the *Protestant Religion* (which is only another Name for the *Christian Religion*, occasioned by our protesting against the Errors of *Popery*) to cleave steadfastly to it. Be thankful to Almighty God for the invaluable Blessings of it; and live answerably to so divine and excellent a Religion as ours is. "If ye know these Things, happy are ye if ye do them," *John xiii. 17.*

Be not ignorant of the Desires of those of the Church of *Rome*, to bring us again under their "Yoke of Bondage," which neither we, nor our fathers were able to bear. It is very obvious how they disguise and palliate the Principles of their Religion, to win us over to a better Opinion of it. It is certain that some of the Guides of that Church

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rather than lose any Persons from it, and to pervert others to it, say, It is an indifferent Thing whether we believe the *Trent* Articles or not, as *Purgatory*, *Praying to Saints*, &c. We have Reason on this Account to bless God for a good Cause; and hereby we see the Hardiness of those Men, who, notwithstanding such a Procedure, persist in damning those who cannot believe those Articles, which they themselves, on some Occasions, acknowledge to be indifferent Matters.

"Dearly beloved, flee from Idolatry," 1 *Cor.* x. 14. "Little Children keep yourselves from Idols," 1 *John* v. ult.

I also intreat you of the Church of *Rome*, to think seriously, what Ground you have to believe the last Twelve Articles of your C R E E D, which have neither Scripture, nor any ancient Creed for their Support. If you would but distinguish between those last Points of your Faith, and those which go before them, and duly weigh the Difference between them, you would, by God's Blessing, discern how agreeable the former are with the Word of God, and that

that the latter are not to be proved from it. By these ARTICLES it is, that you are led to mingle the Worship of God (who only is the Object of Religious Worship) with Worship to the Creatures; which is highly injurious to the Honour of God our Saviour, a great Scandal to the Christian Religion, and for those Reasons must be dangerous to your Souls. We judge not your final State, as you do ours, such Judgment belongs to GOD alone: Only you are hereby warned against the false Doctrines, and sinful Ways of Worship in your Church. And surely, if you desire to be saved, and would not be misled, you should consider and examine those Things which so nearly concern your eternal Happiness. Judge ye, what Account must be given to God, for imposing such false Doctrines on the World; and in Maintenance of them, to persecute and cruelly murder so many Thousands of innocent Persons, as the Church of *Rome* has, where she has had Power to do it.

May

May God open your Eyes, that you may no longer follow those Men, who desire *to have Dominion over your Faith*, directly contrary to Apostolical Rule and Example, 2 Cor. i. 24. "To the Law and to the Testimony: If any Man speak not according to this word, it is because there is no light in him," *Isa.* viii. 20. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18.

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An Earnest and Affectionate
ADDRESS to the People called
 METHODISTS.

My dear Brethren and Fellow-Christians.

THE following Address has no other motives but a real regard to the honour of our most holy religion, and a desire to promote the peace and welfare of society, your own private interests and comfort, and the happiness of your precious and immortal souls. It comes from a person who has been long grieved to see so much honesty and well meaning, as I yet believe and hope to be among you, so greatly imposed upon; to find you ignorantly going on in serving the designs of Enthusiasm, and in giving credit to the most extravagant and groundless pretences.

Many things have been written in the controversial way against these. But it is to be feared, you have been discouraged and hindered from reading them: and some points thus debated, may be thought in general above your capacities.

4 *An Address to the People*

There seems therefore still to be wanting a short and plain application to yourselves. Such a one I am now set down to write to you. And I earnestly beseech Almighty God to enable me to write to your hearts and consciences; that these papers may have the good effect desired and intended, that they may give you a just sight and sense of the disorders and errors you have been led into, and recover you to the practice of your duty agreeable to the circumstances divine Providence has placed you in.

And surely, my brethren, a letter wrote on so very important a subject and to so happy an end, will be read and considered by you with all seriousness and attention. Surely you will not frustrate these endeavours for your advantage and happiness, by any perverseness in refusing to peruse these sheets: or in doing this in a cursory and negligent manner; which must come to the same, and can have no better effect. The least you can do, is to listen and attend to such considerations and advice proposed and offered out of a principle of the truest, of *christian* friendship. If you will not do this, you must not expect to be thought serious and impartial.

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men. But if you will do it, I shall hope to see some stop put to the progress of error and delusion. I do not say this out of any high opinion of my own abilities, but trusting in the goodness of our cause, and in the sincerity of my intentions; having no interest to serve, nor any vanity to indulge: and above all, in the assistance and blessing of Almighty God, who can make the weakest instruments subservient to his praise and glory.

My aim is, to draw you from the principles and practices of the *Methodists*, and from your attendance on such teachers, as I am persuaded have hitherto misled you. Not that we desire that you should be less strict and punctual in your duty; less pious, less humble, or less charitable. Believe me, it is very great injustice to insinuate, that any necessary doctrines or duties of christianity are neglected to be inculcated and taught in our churches. You have been greatly deceived, if you have been told that we rest in the outward form and shell of religion, and are strangers to the real power of godliness, or neglect to insist upon it as it deserves. We have been much misrepresented, if it has been re-

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ported of us (as we have great reason to fear it has) that the love of God and our neighbour are not sufficiently pressed by us, or that we place religion in any thing else. The assistances of the blessed spirit to strengthen our weakness, and the satisfaction of our dear Redeemer to reconcile us to his heavenly Father, are both maintained and taught among us. All merit and glorying in ourselves is excluded. So that you need not fear hearing in our churches all things *pertaining to life and godliness*: You need not go elsewhere for necessary instruction, and exhortations to a life of piety and virtue.

In what then lies the difference between us? What can be the reason of those many reproaches which we have heard and read, and by which we apprehend you have been staggered and misled? I shall endeavour, my brethren, in the spirit of meekness and holy fear, to caution you against the chief of these: and make manifest to you the weakness of the pretences of your teachers.

Of Regeneration.

ONE of the first things they gave out was, That the doctrines of the gospel

pel were not sufficiently taught. They insisted particularly, that the necessary subject of *Regeneration* had been neglected. Accordingly, they for some time pressed this in almost all their discourses. You yourselves shall be judges, how just and true this charge is. *Regeneration* has been by some divines thought twofold, *Baptismal* and *spiritual*. The former is the inward part of the sacrament of *Baptism*, the thing signified thereby; *i. e.* the change of state, the re-admittance to the favour of God, and the privileges of the gospel. And this appears to be the scriptural sense of the word, which antiquity and our church entirely receive. The other is, the conversion of the heart from its natural or acquired corruption to the love and fear of Almighty God, and a sincere desire and endeavour to conform in all things to his wise and holy commandments.

It cannot be wondered at, that the clergy of our church omitted to preach up the necessity of the *Baptismal Regeneration*. The impropriety of this is plain at first sight. Our Congregations must be supposed to consist of baptized persons: and it would be as absurd to exhort these to be regenerated in this sense, as to be baptized again. This *Regenera-*

tion has been already received, and cannot be repeated.

But did they sufficiently insist on the need of the other, the *Spiritual Regeneration*? Perhaps they did not all make use of this very word; and that because they might, and very rightly, think it here improperly applied. But was the thing itself, the substance of the doctrine, neglected? Did we forget to lay open the folly and danger of sinful courses, to rouse and awaken the conscience, and earnestly to exhort men to repentance and a new life? Were the threatenings and promises of the gospel negligently taught? And is not this the plainest, and most practical and edifying way of speaking upon these points? If your teachers mean any more by this *Regeneration*, than an actual conversion from bad courses to a good one, it may be hard to understand them. We therefore may appeal to yourselves, my brethren, whether in this respect you found any want of sound doctrine in our churches? And therefore, whether on this account you had any reason, either in whole or in part, to leave us, and to be so found of other Instructors?

Do not imagine, that we are at all inclined to dispute about words. These
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indeed ought always to be used in their proper, known, obvious sense, or else they will unavoidably occasion perplexities. And with regard to *Regeneration*, we are sure, that in Scripture, the writings of antiquity, and the offices, &c. of our church, it is seldom or never used to denote any thing but the change in Baptism. And though wicked men render themselves unworthy of the relation of sons of God, and forfeit the blessed privileges and advantages of this title; yet after Baptism they are no where called upon to be *born anew*, or to be *regenerated* again. We are sure, you can find no instances of this in the authorities I have now referred to: and therefore why should we not keep close to the antient and scriptural way of speaking? However, if your teachers will apply the word *Regeneration* to signify the conversion and amendment of a sinner after Baptism, they must not, they cannot justly, accuse our clergy of disbelieving, or neglecting to maintain, the absolute necessity of this; which you must know they are perpetually inculcating upon their hearers.

It may be proper just to add to this head, that though in conformity to some

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good

good writers, and to explain myself more clearly, I have used the distinction of *Regeneration Baptismal* and *Spiritual*; yet we must not so understand it, as if the *Baptismal Regeneration* was not also *Spiritual*. I fear you have been taught to believe, that when we maintain this, we go no farther than the outward work of baptizing with water. Herein you are deceived; for we allow and plead, that the privileges, powers, and aids conveyed by the means of this, proceed from the Holy Spirit; and our church makes them the inward part of this holy Sacrament.

Of Justification by Faith alone.

THIS is, my brethren, another doctrine, with regard to which the discourses of our present ministers have been represented as defective; nay, which they have been accused of disallowing, and preaching against. You must not hastily give credit to such charges. Weigh them carefully; and I trust you will see no reason to be influenced by them.

The doctrine of *Justification by Faith*, is justly esteemed to be one of the hardest parts of *St. Paul's Epistles*. It is thought by the most learned men, to have been very early perverted by some of the first

hereties, to the purposes of incontinence and libertinism. To these St. *Peter* most probably alluded, charging them with *wresting*, thro' their ignorance and unsteadiness, these, as well as other *scriptures*, to their own destruction. And it was to correct these errors, and to put a stop to these misinterpretations of St. *Paul*, that St. *James* wrote his general Epistle, in which he determines as clearly as possible, that a man is justified by works, and not by faith only.

This therefore being so difficult a point, supposing our clergy had been sparing in teaching it, the question still would be, whether it be so proper food for weak christians: and whether their time and pains were not much more usefully employed in considering the plainer parts of scripture, and in pressing the necessity of those articles and duties, which are more fully revealed, and more easily understood. We want, I am sure, no other confirmation of what I have been saying, than the many different, nay inconsistent accounts, which even thinking learned men have given of these matters. These have been much perplexed hereby: and can you think then that such points are to be apprehended by the common people? For my own part, I assure you,

that when I have read what your principal teachers have wrote on these subjects, I have been generally puzzled and confused: and after as close attention as I was capable of giving, I have been at a loss to understand their meaning, or to reconcile together the several points they advance. And this has always led me to consider, with great concern and pity, the dreadful perplexities and difficulties which such teaching must occasion among the generality of christians, who cannot be supposed to have entered so deeply into these enquiries, or indeed to be capable of doing so. Our clergy therefore are certainly not to blame for not being more frequent in teaching *Justification by Faith*, without *works*, than they have been. And I earnestly call upon you, my brethren, as you value the peace and satisfaction of your own minds, to study the plainer and more useful parts of scripture, such as point out your duty both to God and man, and lead not to *doubtful disputations*. Be not like those ignorant people, who admire things because they do not understand them; but learn a just regard and value for those teachers, who choose to frame their instructions and
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advices suitably to your capacities, necessities, and circumstances in life.

Besides, the doctrines concerning *Justification*, as they have been managed of late, have not only been liable to perplex the well-disposed, but to be perverted by wicked and profane men. You cannot but be sensible, what enemies these are to *good works*; how eagerly they catch at any pretences to excuse their iniquities, and silence their consciences. And pray consider, whether the telling them, that they may, nay, must be *justified* without and before all *good works*, be not a likely way to have this bad effect. May they not also be led to imagine their souls in a safe condition without them? Supposing this conclusion wrong, which yet I cannot see, yet we can scarce hope that it will not be made. And how dangerous then must such doctrines be, how subversive of true morality and virtue; even allowing, (which is more than I can grant) that many nice explications and distinctions would shew them to be safe and innocent? A point which so much wants these, is not fitted for a carnal and wicked world.

From hence therefore, my brethren, you may see which teachers have been
most

most judicious and commendable, and worthy to be heard and followed; which have best consulted the peace of men's minds, and the credit and practice of goodness; *Yours*, who have lately brought these contested, these intricate, these dangerous points into the pulpit, or *our regular clergy*, who have contented themselves with instructing their flock in christian duties, and laying down the terms of salvation in a more plain, satisfactory, and edifying manner. This comparison we may submit to any one, and appeal even to yourselves to decide it. For after all,

Our clergy neither deny *Justification by Faith*, in the true and just sense, nor have been wanting in inculcating it. They have been indeed very frequently charged with departing from the doctrines of the Reformation, and with contradicting the Articles of our church, on this head. But there is not the least foundation for such a charge. If it does not proceed from gross ignorance, we can impute it to nothing but perverseness and malice. Let me beg you to attend to the following considerations, and I can make no doubt but you will be convinced of this.

At the time of the Reformation, (as is natural to suppose) the principal errors which

which the church pointed at, and guarded against, were those of Popery, which had so long prevailed. Among these, several superstitious and uncommanded works had been insisted upon; as pilgrimages, masses, trentals, &c. These were then stiled *good works*. An undue stress had also been placed even on such *good works* as God had really enjoined. Besides, all these were thought meritorious. These false notions the Reformers had great reason to condemn. They justly considered them as lessening the honour of our Redeemer, and taking off men's trust and confidence in the all-sufficient merits of his life and death, to place it on any of their own imperfect and defective services. They knew that these, however necessary to qualify us for God's Favour, and render us acceptable unto him, yet could no way deserve mercy or reward; could make no atonement for sin, nor even endure the severity of God's judgment; but that after we have done all we can, we must (having all sinned, and being still frail and imperfect) rest on Christ's merits alone, and steadfastly believe in him for our pardon, acceptance, and right to our reward. This is what the church means by declaring that we are *justified by faith only*, and the whole
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that she means by it ; as you may be satisfied if you will carefully read the Article itself, and the Homilies of Salvation, which this refers to, and in which she as expressly as possible declares this to be her sense. You will find, that *good works* are no way excluded from *Justification*, but as being meritorious or deserving. The necessity of them in every one, who is justified or received to God's favour, is all along supposed and insisted on ; notwithstanding they cannot of themselves give us any claim to mercy ; though all the hopes which we have of this must be by covenant and promise ; and though we must believe and rely only on the goodness of God, and on the merits of our Lord and Saviour Christ Jesus, as the great and sure foundation of all the benefits we do or can enjoy.

And now, my dear brethren, you may of yourselves judge how much we have been injured. For do our clergy deny any of these points ? Are they wanting in teaching this true sense of the Article ? Have you heard amongst us any of the arrogant claims of Popery, against which our church protests ? Have you been led by our sermons to doubt of the efficacy of our Redeemer's satisfaction ; or to trust in any thing but his perfect obedience,

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hearts and minds of our hearers. And
by inculcating them, we teach all that
our Church understands by being *justi-
fied by faith only*: And we apprehend, we
do this in a manner least liable to be per-
verted, and most easy to be understood.

But we own, that *good works* are *con-
ditions* of our *justification*. And this has
given great offence, and you have been
taught to believe, that this is the same
with saying, that they are meritorious;
and that it is contrary to the doctrine of
our church. But in both these points
you are deceived. The word *condition*
implies no merit, supposes no more than
the necessity of *good works*; no more
than that we cannot be pardoned and
accepted without performing them: or
at least without being sincerely resolved
and desirous to perform them, as we
have power and opportunity.

Suppose the case of a king and some
rebellious subjects; these have lost all
title to his favour and protection, have
forfeited their lives to the law, and can-
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not claim or demand their pardon. But he, out of his own grace and goodness, and in regard to the intercession of his only and well beloved Son, condescends to promise his mercy, and even his rewards, to all those who will return to their duty and obedience: and who will, in regard to some weakneses and imperfections, and failures, to which they will ever be subject, implore the continuance of that intercession, and humbly rely upon it.——Is it not here plain, that their returning to their duty is the necessary as well as most fit and proper condition of their pardon; and yet will any one say, that there is any merit in this, or that it, strictly and properly speaking, obliged or even induced the king to grant it, or the promise of it? Can it be pretended, that the making this condition was to put their future duty any way on a level with his own good-will towards them, and a mediation so worthy of regard as that of his Son? Apply this, and you must be convinced, that the word *condition*, when used on the present subject, has nothing so hurtful in it as you have been made to believe.

Nor is it at all contrary to the doctrine of our church. The Article concerning

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Justification excludes *good works* only as putting away our sins, or as deserving of pardon and reward; consequently not as conditions.—That intitled, *Of Works before Justification*, declares, "That works before grace have the nature of sin; in not being done as God hath willed and commanded them to be done." Now this is very true, but nothing to present argument:—Another Article says, that "good works follow Justification." This seems most for your purpose, so that if they are not previous to it, they cannot be conditions of it. But this consequence is not strictly just. For there may be conditions subsequent to the first vouchsafing any grace or favour, and yet requisite to the continuing or preserving it.—Neither can you conclude from hence, that no *good works* are prior to our *Justification*. There are two ways of explaining this clause,

1. That the good works here mentioned, are *external* good works only, such as alms, &c. which a good man before his Justification may have no opportunity to discharge. And you may please to observe, that the Article itself countenances this interpretation; speaking of such works, by which a *lively faith* may be
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as evidently known, as a tree is by its fruits. These must be outward ones, such as can appear to men.—All this may be acknowledged, without any prejudice to the supposition, that the *inward* good works, such as repentance, patience, hope, love, and many others, are previous conditions of our *Justification*.

2. This Article may be understood in another sense. As God sees the heart of man, whenever he finds a change wrought therein, and the sinner sincerely resolved, by the Grace of his Holy Spirit to leave his evil courses, and to lead a new life of piety and virtue, he may be pleased to justify *i. e.* to pardon and accept him to his favour, tho' as yet the man cannot be supposed to have fulfilled any of his resolutions, nor even to be certain of his own sincerity. And such a one's condition must be owned to be safe, should he be taken out of the world before he has opportunity to fulfil them. Inasmuch as *good works* would have sprung out of such a true and lively *faith*; such *works* as are most *pleasing and acceptable* to God in Christ; and the very same which God *had always ordained* that men *should walk in*. Such appears to have been the case of the thief upon the cross; and of all new converts to Christianity,

anity, who may die suddenly after baptism. Nay, this is all we can say in favour of a death-bed repentance.

But neither will this be any objection against the point I have been endeavouring to instruct you in. Many good dispositions, which must be thought good works, are also here supposed to be previously necessary. Consider seriously and truly, what is implied in this change of heart. Is not the love and fear of God, a perfect contrition and repentance, prayers for pardon, and resolutions of living better: And if no more is then required to *Justification*, the reason is, because no more could in such circumstances be performed. For other duties, were it possible then to practise them, would have been equally conditions.

There are some other ways of explaining this Article, which learned men have given. Some have understood by *Justification* here, *grace* in general: and in this sense there is no difficulty, all being ready to own, that all *good works* must follow *grace*.—Another sense is, that as *Justification* certainly commences ordinarily in baptism, which in our church is most usually administered to infants: consequently all *good works* must be subsequent to

to it; or in the case of adults, that all *good works*, which are properly *Christian works*, must be after baptism, *i. e.* after the state of Justification is begun.

Every one of these opinions is more likely to be the true one, than that which excludes all *good works* from being conditions of our *Justification*; which overturns their necessity at once; and is directly contrary to numberless clear passages of our Liturgy, Articles, and Homilies; wherein this necessity is supposed and insisted upon. I would not determine which of the senses is the most just and proper; but I would observe to you from the very variety of them, that there is an acknowledged difficulty in the clause. And I leave you to think with yourselves, whether the doctrine and meaning of our church be more easily known from the interpretation which your teachers have given of this one clause, (which is also capable of so many other interpretations) rather than from many clear passages, or from the whole tenor and design of her offices. Ought not these to be our rule, by which we should explain one obscure sentence?

My good brethren, I trust, I have now shewn sufficiently how much you have
been

been abused by hard words and vain pretences. And truly it would be very easy to shew, that our *Reformers* in their other writings acknowledged the necessity of *good works*, in the same sense in which we contend for them. And they who set them aside as conditions, are really not the followers of our eminent divines, but rather of *Owen, Jacomb, Shepherd, Bunyan*, and others of that stamp and character. But a multitude of citations would not be consistent with my intended brevity, and therefore I pass to another point.

Of the Operations of the Holy Spirit.

WITH regard to this particular also you have been very grossly and may be fatally deluded. If you have been made to believe, that the necessity of the assistance and concurrence of this blessed Person is not taught in our churches, both you and we have been very ill used. But we own, we cannot go the lengths which your teachers have here run into. And if you will coolly and impartially weigh the following considerations, I think, we may submit it to yourselves, whether you have any reason to blame our conduct, or to leave our churches on this account.

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You cannot but be acquainted with the distinction between the *extraordinary* and the more common and *ordinary* aids of the *Holy Ghost*. The first comprehended immediate inspirations, by which God reveals some particular truths or articles not known before: and miraculous powers, by which he enables the persons, whom he honours with such revelations, to declare them to the world, and to prove that he has sent them to declare them.—The others contain the renewal of our liberty, the graces of sanctification and adoption conferred in baptism, as well as good motions, comforts, and assistances vouchsafed afterwards. These two kinds are very distinct, and ought never to be confounded. They are severally granted, in proportion to the necessities of the world. Before Christianity was sufficiently planted and established, and while it had all sorts of discouragements, prejudices, and persecutions to struggle with, the *extraordinary* gifts were wanted, and accordingly vouchsafed. But when our religion had been sufficiently proved, and had gained a settlement in the world, these were no longer necessary; and accordingly ceased.—The others, the *ordinary* gifts, being always necessary

necessary in every age of the church; and to every particular christian, God has promised to continue them to the end.— It is plain then, that whatever claims or pretences may be made to *extraordinary* revelations, we are to give no sort of credit to them, unless they are proved by miracles. It would be great weakness, as well as great presumption, to do so. Even when God vouchsafed these gifts to his Apostles, he did not require that they should be believed on their bare words, but furnished them with miracles to justify their commission. And much more therefore shall we now demand the same reasonable satisfaction of the truth of such pretences, whenever made; as we have much less cause to expect or believe, that such extraordinary favours will be now vouchsafed. Assertions, in this case, how confident, how repeated, however, signify just nothing. Here therefore, are two things for you to consider, 1. Whether your teachers have not spoke and acted as if they pretended to these *extraordinary* gifts. 2. Whether they have given you any sort of proof, that they have actually received such. No one who has read their *Journals*, can doubt of the former fact. You cannot but be convinced,

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that they have very frequently laid claim to *extraordinary* communications, directions, calls, &c. And there is reason to fear, that many ignorant well-meaning people have been thus seduced. They have talked in the stile of apostles, and as if they had been immediately commissioned to preach throughout the whole world; or rather, to revive and recover the knowledge and practice of true christianity, which had been in a manner lost and extinguished. All this, if they cannot evince such commission by miracles, is downright *enthusiasm*. And yet, far from doing so, when they have been called upon for this proof, or prest in dispute to explain themselves, they have then pretended only to a common ordinary commission and assistance.

And is not this plainly contradicting and condemning themselves? Will their powers and gifts justify the language they have frequently used? No, my brethren, in no wise. These powers and gifts your parish ministers have received, as well as they. But they dare not talk in such language, lest they should deceive you into an opinion, that they have been more particularly and eminently favoured from heaven. We beg you to consider, that religion is

sober

sober, reasonable service, a work of the understanding and judgment, as well as of the heart and affections; and that you are not to follow any one on account of his confident boasting or pretences, but may and ought to try the spirits, examining into his pretensions, and if he cannot produce his proofs of these, to turn from him as an *enthusiast* and *deceiver*.

And as to the common ordinary operations of the Spirit, you have here likewise been much deluded. You have been taught, that the grace of *Justification* is conferred on believers in a sudden, instantaneous, irresistible manner; and that we must judge of this, as well as of our *Regeneration*, by sensible impulses, impressions, ardors, extasies, which we feel within us. These, we are convinced, may proceed from very different causes, and are therefore not to be depended upon. Scripture does not any where promise them, or lay any stress upon them. Bad men may know them, good men may want them. They are therefore no signs or marks of the Spirit. The sure way of knowing that we have received this, is of a very different nature. If you are sincerely desirous of learning and doing God's will;

if you truly love, and fear, and obey him; you may be fully assured, that you are in a state of grace and favour, that your sins are pardoned, and that you will be finally justified, and everlastingly rewarded by him, on supposition that you continue to your lives end in doing so. These are the true feelings, the experience of the genuine fruits of the Spirit, enumerated by St. Paul; which may be intirely relied upon, as certain proofs that we have received the Spirit. No others can be either defended or explained; though there never was any enthusiast who did not pretend to the other sensations. — I might here shew, that even your own writings, when they have treated these points more coolly and considerately, or been vindicating themselves, have contended only for the feelings, the consciousness of our virtues; have allowed the precariousness of all other impulses; or at least have pleaded for the divine origin of these, merely from their leading to piety and goodness. Do not therefore suffer yourselves to be any longer deceived in these matters. — You may be persuaded, that you were regenerated and born anew in your baptism. — A good guide is given to assist

tism; you may know that you are *justified*, or admitted to mercy and favour, and entitled to everlasting happiness; not only by having been baptised, but by living in an honest discharge of your duty, and in an humble and sincere performance of the terms and conditions of the christian covenant; and from hence also you may know that God has given you his Spirit, without which you could do none of these things. If this be your case, you may be comforted, have peace in your mind, and *rejoice in hope of the glory of God*, whom you thus love. But if you be otherwise minded, let no sensible feelings or extasies flatter you into a false security; or tempt you ever to imagine, that you have *received the Spirit*, that you are *justified*, or that you love God. Remember, that it is the keeping his *Commandments*, which the scripture has made the express and infallible mark of our doing so.

Another error, which you must guard against, is the supposing the helps of the Spirit to be *irresistible*, that our wills are violently over-ruled by his grace, and therefore that we have nothing to do, but to wait for this. Wherever opinions are inconsistent with the supposition

tion of our liberty, cannot but be sub-
versive of all piety and religion. For
if we are not free, neither are we ac-
countable as moral agents; neither can
we be subject to any law; nor are, pro-
perly speaking, subjects of rewards and
punishments. Free-will therefore is as
necessary to be maintained as *divine*
grace. And indeed, they are both very
consistent and reconcileable. And there-
fore *St. Paul* makes the divine concu-
rrence an argument for our own diligence.
He exhorts and enjoins us to *work out*
our salvation with fear and trembling; for
this very reason, because it is *God* that
worketh in us both to will and to do. If
you ask; how are these things to be ex-
plained and accounted for? I answer,
you have no occasion to be any way trou-
bled, though you cannot explain the
manner, how *God* works in and with us,
how he renews our liberty, or strength-
ens us *by his Spirit in the inner man*. You
have his own word for it that he does
both. Your duty is therefore plain,
both with regard to faith and practice.
You are to believe, that you are *free*,
and yet that this freedom proceeds from
divine grace; which also is farther vouch-
safed to you in proportion to your ne-
cessities,

cessities, infirmities, and improvements. And you are to endeavour as strenuously as if you depended wholly upon yourselves; and yet to distrust yourselves, to call always upon God for his aid and blessing by fervent prayer, and to ascribe all the good you do to him; as being conscious, that of yourselves (without his especial grace,) you can do nothing, and that your *sufficiency is of God*.

But perhaps it will be said, that this is pleading for *self-righteousness*. This is a word of late much used among you. Those who oppose your teachers in their extravagancies, have been reproached with the title of *self-righteous*. But let me beseech you, my Fellow-christians, not to be led away by mere words. This, in particular, is one of doubtful meaning. It may be understood of those who presumptuously depend upon their own *works*, without acknowledging the necessity of *faith in Christ's propitiation*, or of the *grace* of God. And in this sense it is indeed a very bad thing to be *self-righteous*. But we are no way chargeable with it, who allow and rely upon both. It may be also understood of those who allow their *good works* to be meritorious. But neither are we affected hereby, who

renounce all merit, who own the imperfection of our best services, and lament our failures and sins. How far they are in this respect *self-righteous*, who plead for *sinless perfection*, it becomes them to consider.—Why then is this title so often thrown at us? Is it because we plead for the necessity of our honest and sincere endeavours? But the glory of all we ascribe to God's Spirit. We have no sufficiency, no righteousness, *as of ourselves*. But we must be righteous *in ourselves*; or else we shall all perish. In this sense, the word *self-righteous* implies nothing bad; and thus only can you charge us with being so. And would to God, that you, and we, and every one, were thus truly and unfeignedly *self-righteous*; i. e. that we would all study, through the blessed assistance of God's grace, to be humble and penitent, pious and devout, sober, just, and charitable. Then only may we be assured of an interest in Christ's righteousness, that we shall receive the benefits He has procured for us; that we shall, for the sake of his merits, be graciously accepted by our *righteous Lord*, who *loveth this righteousness*; and be finally and gloriously rewarded by him.

common?

And

And thus, my Brethren, have I set forth in the plainest manner, my sentiments on these important points. And I think I may appeal to yourselves, whether they are not consistent with truth and godliness; and whether you have not been misled concerning them. Be therefore so much your own friends, as to take them into your coolest consideration. Examine what has been said carefully; and if you find it agreeable to scripture, as I trust you will, be not led to reject or despise it. Let not your teachers hinder you from reading these papers impartially. Should they endeavour to do it, you may remember that this is itself a sign that they are in the wrong; that they dare not trust you to examine and consider the particulars objected to them, but would be implicitly believed and regarded by you. But I hope you will refuse to be thus led blindfold. At least hear and judge both sides. They ought to allow you this right and liberty.

What has been offered deserves to be well weighed; nor should be set aside, before you are convinced it is wrong and unreasonable.

If I have vindicated our Clergy, and compared them with yours, you must not take this amiss. These have by their boasting and censures compelled me to do this; and it was impossible to undeceive you without doing it. For indeed my motive was not so much a regard to our regular ministers, as to yourselves; my design was not so much to do justice to them, but (God is my witness) to secure and promote your present and everlasting welfare.

I bear you record, that you have a zeal for God; but, my Brethren, it is not according to knowledge or judgment. Were your eyes once opened, would you once, without affection or prejudice, consider the points wherein we disagree, I should hope, that you might approve the soundness of our doctrine; and acknowledge, that nothing really conducing to edification is neglected to be taught among us. Nor can I suppose, that you would stand out against conviction, or persist in what you cannot vindicate, in what you must acknowledge to be erroneous and blameable.

Let me remind you of the progress of *Methodism* since its first appearing. This, alone, should persuade you to retreat in time.

time. How are your teachers altered from what they professed at first? A peculiar strictness and regularity; a decent observance of the rules of our church, were what they then desired to be distinguished by: and then many good men countenanced and approved of them. And had they continued to have acted so, no serious person could have blamed them. They were then allowed our pulpits and churches on any occasion. But it was not long that they kept within these bounds. This spirit of modesty, and regard to order and decency, soon forsook them. Being admitted and followed, they became vain and conceited. Hence they proceeded to open censures and contempt of their brethren. General charges against our Clergy were published, as if they neglected to teach true christianity. At last, these were obliged to deny them the use of their pulpits, unless they would be content to have their people perplexed with intricate and dangerous doctrines. This opened their mouths still wider, and made them more loud and furious in their accusations and railings. They also made the most presumptuous and unwarrantable pretences to *divine communications* and *directions*; such as no common as-

sistances of God's Spirit, nor the ordinary call to the ministry, could justify. Moreover, they were not hastily given up. Several things were written to reclaim them. Some of the highest and most considerable of our Clergy pointed out their errors with all possible meekness and temper. What did all these produce? Saucy and petulant answers; fresh bitterness; more arrogant boasting; more uncharitable revilings. At last they broke out into still worse extravagancies in Churches, being by this time, and on these accounts, generally denied them, they seized a pulpit or two without leave, and at last, in defiance of the law, exercised their ministry in the fields and commons, and other unlicensed places. They likewise set aside and altered the Liturgy at their pleasure, and made use of

Particularly in the administration of the Lord's Supper, wherein at the distribution of the Elements, the custom of some of them is to pronounce only the words, *The body of our Lord Jesus Christ*, and *The blood of our Lord Jesus Christ*, leaving out the remainder of what the Rubric of our Liturgy expressly prescribes to be said by the minister, when he delivereth to any one the bread and cup.

— is permitted as such as no countenance
entemphre

extempore effusions of their own in the public worship of God: and in this they have persisted in contradiction to their subscription to *The Book of Common Prayer* at the time of their ordination, whereby they engaged in the most solemn manner to "use the form in the said book prescribed in the public Prayer, and administration of the Sacraments, and none other." When they had presumed to go these lengths, it is no wonder they should take the liberty to condemn these excellent writings; *The Whole Duty of Man*; and Archbishop Tillotson's works; nor that they should afterwards fall from one error to another, and divide among themselves in points of the last moment, as in fact they have done. Some of them have since run about the country, teaching and exhorting, without any orders or authority, learning or judgment, distressing the minds of poor, ignorant, well-meaning people; throwing some into despair, others into presumption, and many into madness. Some have hereby been exposed to all the perplexities of *Calvinism*; others have been led away by the extravagant opinions of a set of people who call themselves *Moravians*.

This

This is a true, though a melancholy account. And can you look back on all this, and believe it proceeds from the Spirit of God, the Spirit of truth and order, of love and unity? Review all these consequences; lay them seriously to heart: You must sure allow it high time to stop and retreat.

It is out of no personal dislike or ill-will to any of these men, that I have thus laid open their proceedings. It is for your sakes, my Brethren, to induce you to withdraw from them, before things grow more deplorable. I could wish they themselves would consider the danger of their present sentiments and method. I am sure, they are greatly concerned to join with me in advising you to return to your duty, and indeed to set you a pattern and example. But supposing that they should obstinately persist in their errors and irregularities (which God forbid) yet this will be no excuse for you to follow them any longer.

You must not form an opinion of them from the great zeal they express, or the great pains they take, in going about the world, and preaching their doctrines. This, I doubt, has made many of you admire and follow them.

Whatever

Whatever be the true motives of this behaviour, (for I will not accuse them of any bad or sinister ones) this is no just rule for your judgment. If their *speech* be not *sound*, and their practices regular, all their industry and labour will not justify your going after them; will not prove the truth of their pretences; will only enable them to do the greater mischief.

Their doctrines I have already disproved. I will now consider their practice. And, believe me, religion is best propagated in a regular way. It was not without very great reason, that parishes were founded, and men placed in several districts. The appointment of ministers to the care of their respective bounds, is as old as christianity. *Titus*, you read, was left by *St. Paul* in *Crete*; who was also to appoint elders, or priests under him, in every city, to minister to the christians therein. *Timothy* was set over *Ephesus*; and others were fixed at other places. And though the Bishops and Clergy of one place frequently received others to their communion, nay, gave them the right hand of fellowship, as a testimony of their preaching the same gospel; yet I do not remember any instance of a minister, after the Apostles, who

whoever pretended to any unlimited commission to preach throughout the world, as to break in upon the provinces entrusted to others, and to draw away their people after them, under pretence of neglect or inability in those others, or on any other account. And I am persuaded, that if any such instance had then happened, he would have been opposed and withstood by the regular settled pastors of those times, as a proud contentious man; and this universal liberty would have been condemned, as making unlawful inroads on the original appointments; as being destructive of peace, regularity, and order in the church; and tending to introduce the dreadful evils of confusion and enthusiasm.

This then being the case from the beginning, you are to consider, that the pains your preachers have taken in preaching up and down the world, without any particular designation, (breaking in upon the provinces of others, and inveigling or seducing their flocks from them) should be so far from recommending them to you, that it is in itself very blameable; and would have been esteemed so in the first and purest ages of christianity. — Think therefore whether you ought in the least to countenance them;

then; whether in doing this, you do not
real dishonour to religion, and hurt
the order and peace of the church.

Let me caution you against one art of
delusion, which they have frequently
practised; I mean the applying to you
in all manner of tender, wheedling ex-
pressions. They write to you, and of
you, as the dearest children of God,
the precious Lambs of Christ. This is
laying hold of your affections, instead
of applying to your reason. The end
and design of it is, to keep you biassed
and prejudiced towards them. But you
ought to be upon your guard against all
such insinuations; which are not only
apt to prevent your making a just and
proper enquiry, and judging impar-
tially, but have a further ill tendency to
puff up your minds, and to inspire con-
tempt of others, of whom they usually
speak in a very different manner.
Though flattery and fawning be too ge-
nerally successful, as being an applica-
tion to the soft and weak parts of our
nature; yet all wise men know, that it
is much to be suspected, as seldom
coming without some ill design. I
cannot therefore, I dare not, use any
such appellations. And yet, if I know
my own heart, I have no other end in
writing

writing this Address, but your good. Receive it therefore as it is meant. In the present case, surely, the Clergy may be believed, when they say, *they seek not yours, but you.* We are very sensible, that the generality of you are poor. Nor can we expect or desire such contributions from you as you have of late paid; to whom, or to what purposes, we do not pretend to say; but certainly on account of your being admitted to the *meetings* or *assemblies* of your present teachers.

But this reminds me of another piece of necessary and wholesome advice. That you would honestly and diligently attend to the business of your several stations and callings, and labour to provide for yourselves and families. While you do this, you are serving your Creator, as well as yourselves and the public; and if you neglect it, your good intentions will not be sufficient to excuse you. Your duty to God ought indeed to have the first and chief place in your thoughts and affections; nor should any business tempt you to neglect it. But there is no sort of necessity or occasion, that this should set aside a just and prudent application to our respective trades and callings. I am sorry to say, there have been

been several instances of this known among you. Some have deserted their business, and some their very country. How far this may have been owing to the principles or the instructions of their teachers, I cannot say. It is certain, that it has been a consequence of the prevailing of *Methodism*. And nothing can be a more deplorable injury to society than the taking the poor off from their labours, or the indisposing them in any respect to go through them. Let me therefore guard you against so pernicious an error, by persuading you, in whatever way or rank providence has placed you, to mind your business, to be industrious and hearty in the discharge of it; and then contentedly and cheerfully to wait for success and blessing from Almighty God.

From this article of business, I proceed to add a word or two concerning *diversions* and *pleasures*. And here, my Brethren, I must commend you for avoiding and abstaining from all such as are vain, wicked, dangerous, hurtful, or imprudent. You must not imagine that we contend for, or can allow any such. But then, there are other diversions, which are both innocent, and sometimes proper; which contribute both to the health

health of the body, and to the vigour of the mind, and which seem to be intended by God to enable us the better to return to the cares or fatigues of business. These ought not to be condemned: nor should any wise or good man be censured for a moderate and seasonable use of them—You have therefore been much misled, when you have been taught to reject all such, and to take no pleasure in any thing but your duty. This, we own, gives a good christian the highest and most unspeakable joy. But as we are at present formed, it cannot be doubted, that a perpetual attention to business and duty, without some interruptions and relaxations, cannot be long supported; that our faculties will require some other refreshment, or otherwise become weak and feeble, and unfit for their several offices. You need not therefore always, and indiscriminately, refrain from all diversions. There are several, which you need neither be ashamed nor afraid to partake of; which will ease the body, and unbend the mind; which will prevent your growing melancholy; inspire cheerfulness; conduce to your improvement, and make you capable of going through your business and duty with more life and spirit. And all the cau-

tion

tion which you need take in this respect, is, not to engage so far in any diversions, as to let your thoughts and desires be too much fixed upon them; not to suffer them to set aside any thing necessary; not to spend too much time, or too much money, in the pursuit of them. A right choice being made, and these rules observed, they may do much good, but can do no harm. Religion, being intended to advance our comfort and happiness, needs not wear a melancholy garb, nor assume a forbidding, discouraging, unnatural appearance. Nor ought any one to put you under more restraints than the law of God has done, either for a *show* or *proof* of your having more religion than those have, who do all they can to *walk in all the commandments and ordinances of the gospel blameless*.

I leave you to consider this: and perhaps your minds may be so delivered from unnecessary doubts and scruples.— However, if you should be determined to avoid all diversions whatever, remember, that this is matter of inclination and choice, but not of duty: that you are never the wiser or the better christians for thus avoiding them; and that you cannot,

cannot, without great uncharitableness, accuse or censure any other persons, who continue innocently and prudently to partake of them.

Having now considered the points I intended to lay before you; nothing remains, but to conclude with a most affectionate exhortation. Though I hope you are not quite *alienated* in your minds from us; yet you have been too long *estranged* from the generality of your fellow-christians, and especially prejudiced against those who are *appointed* to watch and rule over you; whose hearts desire and prayer to God for you is, that you may be saved; and who beg to be remembered and considered by you, as they that are to give account unto the great shepherd and bishop of your souls. Many of you have entirely left your parish-churches. Others, when they have repaired to them, have come too much prejudiced to receive due benefit from the doctrine there delivered. These prejudices have been artfully instilled into you. Some of you have been known to complain, that we are fed in our churches with nothing but husks and chaff; and that the doctrines of salvation thro' *Christ Jesus* are not taught therein. Your mistakes and ignorance in these matters,

matters, I have endeavoured to remove and correct. The true notions concerning the chief particulars in dispute have been laid before you. Judge but coolly and fairly, and you must be convinced that nothing can be more false and injurious, than the charges and reflections which have been raised against us on this occasion.

Let me therefore call upon you, my Brethren, in the name of God, to return to the constant communion of the church, to discard those errors by which so many have been perplexed; and to leave those teachers, who have hitherto deluded you with vain pretences. Come, as most of you did heretofore, to your parish-churches constantly and seriously, with humble, open, and unbiaſſed minds; and then you will be most effectually ſatisfied, that true christianity is inculcated therein, and that every article and duty of it are, by turns, vindicated, proved, explained, and preſſed upon the conſcience. Nothing can be more becoming and commendable in you, than a concern for the *one thing needful*, your *everlaſting ſalvation*; and God forbid I ſhould go about to leſſen it. A true ſenſe of the guilt and danger of ſin, as well as a right belief of God's love to mankind

48 *An Address to the People, &c.*

mankind in sending his blessed Son to redeem us; are what you may hear among us almost continually insisted on; and we desire nothing more than to improve and confirm you in *grace*, and in the *knowledge of our Lord and Saviour Jesus Christ*: So that you may grow in *both*, and bring forth the fruits of *both*; in an holy and pious *conversation*, and a regular practice of your duty both to God and man; that you may finally *escape the wrath to come*, and receive the reward of honour, glory, and immortality.

I once more affectionately beseech, and from my heart intreat you to consider very carefully what has been said. And may the Lord give you a right judgment and understanding in all things; and bring into the way of truth all such as have erred and are deceived.

Believe me to be, though unknown, and resolved to remain so

My BRETHREN,

Your sincere and faithful Friend,

I bid you adieu
and Servant in our Lord Jesus,

A. B.